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# Anglican Theological Review



EDITED BY

FREDERICK C. GRANT and BURTON S. EASTON

FOUNDED BY SAMUEL A. B. MERCER

VOLUME XIV

WINTER, 1932

NUMBER I

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## THE ETHIC OF JESUS IN THE NEW TESTAMENT

By BURTON SCOTT EASTON, General Theological Seminary

The ethic of Jesus is unified around a single principle. The essence of God's moral activity is made known to men through a divine well-doing, "he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." Man's task, consequently, is to become a son of the Father in heaven by acquiring a likeness of character, by loving his enemies and by praying for them that persecute him. So the two great commandments of the law, love of God and love of neighbor, reduce to one, since love of a God so understood carries with it of necessity love of the neighbor whom God loves. Or, since the reverse is also true, the Golden Rule can likewise stand by itself, and to do unto others as we would that they should do unto us is the whole law and the prophets. All of Jesus' ethical teaching is a repetition of this principle in one special aspect or another.

In this way the moral life of the individual is made an organic whole, so that many problems of practical conduct no longer present difficulty. Yet other problems remain. Issues are often so complicated that no off-hand answer can be given to the question, "How can I be best guided by love of my neighbor?" So Jesus presupposed in his followers not only a sense of moral responsibility but a very real amount of intelligence in interpreting this responsibility: an intelligence willing and able to undertake for itself a searching analysis of

moral problems. Accordingly, when asked to give a judgment as to the proper division of an estate Jesus refused. All he was willing to do was to warn against the evil of covetousness that lay behind the quarrel; the detailed application of this warning must be made by the parties concerned. His task was to awaken men's consciences and to teach the basic principles of right and wrong. The rest men must work out for themselves. Nobody could do this for them.

We may, indeed, be puzzled that Jesus could take so much for granted, when we remember the very moderate capabilities of those with whom he generally had to do. Yet these persons were Jews and so trained from infancy to think in ethical terms, even if in more mature years they had grown so careless as to be known as "sinners." What is more important, however, is that they were in personal contact with him and had his example constantly before their eyes; this was more helpful than any amount of formal teaching. Of course detailed questions must often have been asked him, and we can hardly think that he invariably refused to give concrete help. Yet, such help, if given, was not preserved; the tradition of Jesus' message as we have it deals only with the depths of motive and not with surface problems. Such really explicit instruction as we find—it is lawful to do good on the Sabbath or to give tribute to Caesar—have been recorded because they immediately illustrate essential and basic truths.

A truly Christian ethic, therefore, must seek to educate each individual to assume moral responsibility by learning to recognize for himself the deeper principles involved in problems of conduct. And our present task is to investigate how far the first Christians were conscious of this duty and to study the means whereby they undertook to fulfil it.

The primary fact in this regard is the nature of the Synoptic tradition itself. That Jesus is constantly represented as keeping his ethical message on the very highest plane is proof that the earliest Christianity was endeavoring to do likewise:

the Palestinian disciples had really grasped the essence of what he had taught and were making it the foremost in their own doctrine. This we should keep perpetually in mind whenever we think of the Jewish-Christian communities, to whom we are apt to do rather less than justice. Since it is from Paul that we know most about them, we are prone to allow his polemic against the "Judaizers" to color our own conceptions. But no polemic is ever quite fair, not even when written by an apostle. The most obscurantist member of the Jerusalem church accepted Jesus as his Messiah and Lord, and therefore accepted his teaching as the only way to salvation. Even those whom Paul calls "false brethren" were presumably sincere and earnest men, who, when not disturbed by the—to them—incomprehensible Pauline innovations, were striving with all their might to weave into their inmost moral fiber the principles of the Sermon on the Mount. Defects these men had, past question, but they were for the most part defects of the understanding rather than of the conscience.

In Paul himself the comprehension and acceptance of Jesus' teaching is virtually complete; the facts are so familiar that citation of relevant passages may be brief. All the commandments can be summed up into one, the rule of love: "Love worketh no ill to his neighbor; love therefore is the fulfilment of the law."<sup>1</sup> It would naturally be too much to say that Paul never loses sight of this fundamental dictum in the myriad of controversies that crowd his pages, but his general hold on it is remarkable. His analyses of matters in themselves morally indifferent, such as food offered to idols or practices of abstinence, are masterpieces. "Through thy knowledge he that is weak perisheth, the brother for whose sake Christ died."<sup>2</sup> "Conscience, I say, not thine own but the other's."<sup>3</sup> "Let each man be fully assured in his own mind."<sup>4</sup> "Who art thou that judgest another man's serv-

<sup>1</sup> Romans 13: 10.

<sup>2</sup> I Corinthians 8: 11.

<sup>3</sup> I Corinthians 10: 29.

<sup>4</sup> Romans 14: 5.

ant?"<sup>5</sup> "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."<sup>6</sup> In the positive emphasis of the treatment and in the complete unification around love as a center the hand is the hand of Paul but the voice is the voice of Jesus.

By this method of discussion Paul raises the somewhat petty questions debated to heights of eternal significance, while he equips his readers to solve countless other problems as well: "That ye may be filled with the knowledge of his will in all spiritual wisdom and understanding."<sup>7</sup> He is almost never content to give a moral precept that must be obeyed simply because it is authoritative. He regularly endeavors to treat each concrete problem as part of a larger whole, and so to train his readers' consciences to act independently.

The debate as to the Pauline character of Ephesians is perhaps perpetual, but in any event the ethical discussions in this Epistle follow Paul's method without deviation. "Putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another. . . . Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need. Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear."<sup>8</sup> These rulings are all based on motives that seek the neighbor's positive good as the highest ideal. And there is a constant effort to train the readers toward moral maturity and independence, "proving what is well-pleasing unto the Lord."<sup>9</sup>

The Johannine Gospel and Epistles are concerned only indirectly with ethical problems, but the presuppositions are unambiguous: "This is my commandment, that ye may love

<sup>5</sup> Romans 14: 4.

<sup>6</sup> Romans 14: 17.

<sup>7</sup> Colossians 1: 9.

<sup>8</sup> Ephesians 4: 25-29.

<sup>9</sup> Ephesians 5: 10.

one another, even as I have loved you";<sup>10</sup> "He that loveth not knoweth not God, for God is love."<sup>11</sup> And scarcely less familiar is John's insistence on the enlightened conscience as independently authoritative: "Ye need not that any one teach you";<sup>12</sup> "If our heart condemn us not, we have boldness toward God";<sup>13</sup> "No longer do I call you servants . . . but I have called you friends; for all things that I heard from my Father I have made known unto you."<sup>14</sup>

There is consequently complete agreement in the ethical ideal of the three most important New Testament lines of thought, the Palestinian,<sup>15</sup> the Pauline and the Johannine. The standard of Christianity is a unity centered in love of the neighbor, and duty is to be interpreted in each concrete case by the independent and enlightened moral sense of the individual.

Nor is appreciation of this ideal confined to the higher New Testament levels. Current criticism of I Peter, for instance, tends to corroborate the view of Perdelwitz<sup>16</sup> that sees in the Epistle up to 4: 12 an address to candidates at their baptism.<sup>17</sup> But in any case I Peter presupposes comparative neophytes as its readers; men who had certainly not attained any advanced stage of moral development. Yet the unified active ideal is unmistakable; as the basis of Christian conduct we have the exhortation, "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently."<sup>18</sup> And the sense of individual responsibility is equally clear, "as free and not using your freedom for a cloak of wickedness."<sup>19</sup>

<sup>10</sup> John 15: 12.

<sup>11</sup> I John 4: 8.

<sup>12</sup> I John 2: 27.

<sup>13</sup> I John 2: 21.

<sup>14</sup> John 15: 15.

<sup>15</sup> As evidenced by the selection and preservation of the Synoptic tradition.

<sup>16</sup> *Die Mysterienreligion und das Problem des ersten Petrusbriefes*, 1911.

<sup>17</sup> So Gunkel (with reservations), Streeter and Windisch.

<sup>18</sup> I Peter 1: 22.

<sup>19</sup> I Peter 2: 16.

Similarly in even so imperfectly Christianized a writing as the Epistle of James "the royal law,"<sup>20</sup> "the law of liberty,"<sup>21</sup> is simply, "Thou shalt love thy neighbor as thyself."

This is one side of the picture, and it is all that the most zealous apologist could wish it to be. But there is another side. However highly we may regard the achievements and character of the earliest Christians, we cannot for a moment suppose that they unfailingly contrived to keep themselves on so pure an ethical plane. In practice misunderstandings and compromises were inevitable.

In the first place, acceptance of the new faith did not blot out all former ideas from the minds of the converts. And in this regard ethical presuppositions were peculiarly tenacious. An excellent illustration is afforded by the so-called Apostolic Decree of Acts 15. To its author eating things offered to idols was so obviously an abomination that he classes abstinence from such foods axiomatically among the "necessary things" that every Christian was bound to observe. On this point, we may presume, he could not have conceived as possible any disagreement among Christians,<sup>22</sup> and the author of Acts even represents Paul as accepting and publishing the decree.<sup>23</sup> Very similar was the teaching of the "weaker brethren" discussed by Paul in Romans 14. In the church at Rome men were passionately maintaining that no Christian might eat flesh nor drink wine; to these persons liberty in such matters seemed the complete negation of all religion. In other words, at both Jerusalem and Rome the Christian moral system was imperfectly coördinated. Theoretically the Golden Rule was the ultimate basis of conduct, but in practice the Rule was supplemented by additions that were really quite irrelevant to it; additions that might, indeed, be insignificant or—as in the case of the most polemical Jewish

<sup>20</sup> James 2: 8.

<sup>21</sup> James 1: 25.

<sup>22</sup> Compare Revelation 2: 14, 20.

<sup>23</sup> Acts 16: 4. It would be interesting to know how he would have explained 1 Corinthians 8-10.



Christianity—might be really dangerous.<sup>24</sup> To clear sighted critics such as Paul these patches of old cloth on the new garment were intolerable, but they who defended the additions were conscious of no incongruity. Their fault again was not moral but intellectual; few things are more difficult for human beings to realize than that immemorial customs may be morally indefensible.

Paul himself, in fact, is not wholly free from this reproach. When shocked by a man who had taken his father's wife,<sup>25</sup> the apostle resorts to sheer authoritative denunciation, without attempting to show why such a marriage is sinful. And wholly unworthy of him is his labored argument for the veiling of women in worship,<sup>26</sup> which rests in the last analysis simply on Greek social customs despite Paul's endeavor to base it on "nature." In itself perhaps of no great importance, it opened a way for teaching that practically nullified the declaration that in Christ "there can be no male or female."<sup>27</sup> Already by the time of the Pastoral Epistles we find women forbidden to engage in any sort of public religious instruction,<sup>28</sup> and the writer of this prohibition appealing not to any Christian motive but to a remarkable interpretation of Genesis 3:6. And a similar prohibition has found its way into our present texts of 1 Corinthians 14.<sup>29</sup>

Additions to the Golden Rule such as these do not ordinarily cause the historian of Christian morals much difficulty, since their disparate nature can generally be recognized rather easily. But with a different type of additions to the Rule the problem is more complicated.

To ask many neo-converts to seek for the underlying

<sup>24</sup> Matthew 23: 2-3 is the extreme instance.

<sup>25</sup> 1 Corinthians 5: 1-5.

<sup>26</sup> 1 Corinthians 11: 2-6.

<sup>27</sup> Galatians 3: 28.

<sup>28</sup> 1 Timothy 2: 12-15.

<sup>29</sup> Verses 33-35a. The passage is in conflict with 11: 5—where the prayers and prophecies of women are taken for granted—is un-Pauline in its appeal to the law, and is textually insecure (DG it Ambrosiaster al place these verses at the end of the chapter).



principle in an ethical difficulty would have been to ask a manifest absurdity. Even on Jewish soil very explicit and concrete guidance must have been constantly necessary, while among Gentiles this need would be considerably magnified. Many newcomers were inevitably incapable of abstract thinking: "virtues" would mean something to them but not "virtue"; "sins" they could learn to recognize, but not "sin." Little could be left to the imagination of such persons, and their instructors could teach them only by defining and explaining each separate virtue or vice in words—so to speak—of one syllable. And any attempt to treat these men as capable of forming independent moral judgments would have to be postponed for many months or years—or perhaps indefinitely.

Such persons, to be sure, would gain much assistance from their contact with Christians of longer standing. We know, of course, that the early communities were by no means the ethical paradises that apologists used to describe, and yet the moral effort in these churches was high. The believers really did try to love one another and the selfish man had small temptation to embrace Christianity. So those admitted to membership found themselves in a society definitely organized for mutual service, and glorifying as its highest ideal the utter self-sacrifice of the martyrs. Converts, consequently, were perpetually stimulated to live worthily of their calling, and even those of lowest intelligence might make astonishing progress.

They could do so, however, only if the lines of this progress were sharply defined, and if they were not tempted to question the authority of the definitions. But here was the danger of the Pauline doctrines of freedom from law, and of personal authority and responsibility. When the immature were given such teaching the result might very well be catastrophe. Paul himself was acutely aware of this, and strenuously endeavored to guard against it: "Ye were called for freedom; only use not your freedom for an occasion to the flesh, but through love be

servants one to another";<sup>30</sup> "Shall we continue in sin, that grace may abound? God forbid!"<sup>31</sup> But, despite all his efforts, there were many who refused to listen and who turned Paulinism into antinomianism: men such as those of whom Paul wrote, even weeping, "They are enemies of the cross of Christ."<sup>32</sup> And in the next generation the development of certain types of gnosticism made the mischief constantly worse. Paul's great disciple and successor, John, had to face the problem in an acute form and his First Epistle is largely a thanksgiving for the excommunication of upholders of a singularly perverse moral code.

John, to be sure, never permits gnostic abuses to shake him in his adherence to the highest estimate of Christian freedom. If anything, the fact that believers have been guilty of abominations only leads him to more and more unmeasured language in his proclamation of the ideal. Christians have no need that anyone should teach them anything, for they already know all things. So John—formally, at least—reduces his own share in their instruction to recalling truths as familiar to them as to him.<sup>33</sup> All Christians, collectively or individually, are independent authorities, and John can but put himself by their side; all he says they, if they choose, can say quite as explicitly as he. And the same spirit animates Matthew 23: 8-10: no Christian can assume to himself authority over another: "all ye are brethren."<sup>34</sup>

But these supreme assertions of the moral liberty of the individual are its last assertion for many centuries; in its full and uncompromising form the doctrine of liberty hardly reappears in Christian history until the days of Luther. By the time John wrote those responsible for the welfare of the

<sup>30</sup> Galatians 5: 13.

<sup>31</sup> Romans 6: 1.

<sup>32</sup> Philippians 3: 18.

<sup>33</sup> 1 John 2: 20, 21, 27.

<sup>34</sup> The date of these verses is uncertain, but they belong to a stage when ecclesiastical organization was developing rapidly. My own preference would be for the ninth decade of the century.

church were usually thinking in very different terms. The average presbyter of the era certainly did not conceive that his laity were morally omniscient and in need of no instruction; his own experience was totally otherwise. He believed—and his belief rested on long observation—that most Christians could not dispense with unceasing discipline. They required rules, and very concrete rules at that; rules to be accepted as of divine authority and therefore not to be questioned or criticized.

This is the standpoint of the Pastoral Epistles. The chief dread of these writings is a new idea of any sort. "Questionings" are to be shunned uncompromisingly, since they open the way to worse and worse vices that lead finally to shipwreck. All exuberance, even in the practice of self-denial, is treated as suspect. In accordance with this the virtues enjoined on Christians are somewhat pedestrian, and the vices reproved are rather obvious: if the qualifications for a bishop in 1 Timothy 3: 2-7 are all that are required of a leader, no extraordinary saintliness could have been demanded in the rank-and-file.

None the less, the Pastoral Epistles filled a great and real need of the church, and they seem to have been accepted as canonical with little delay. It has been said of William Paley that he owed his popularity to his ability for stating Christianity in a form admirably adapted to put on examination papers. Much the same is true of the Pastorals. They appealed perfectly to the common man. They defined his duty in a way he could understand clearly. He was no longer obliged to solve intricate problems for himself; in fact these writings discouraged any such attempt. In place of a principle they gave him definite regulations.

This was in keeping with what was taking place everywhere in the post-apostolic age. The welter of confusion that gnosticism brought in its wake led to the almost universal demand for tests that could be officially verified. The inspired prophets and teachers were giving way to regularly

appointed functionaries, and individual faith was being measured by formulated creeds. Just so personal responsibility in moral conduct was given less and less opportunity to develop into personal irresponsibility. Says Clement of Rome: "The layman is bound by the laws that pertain to laymen. . . . They who do anything beyond what is agreeable to God's will are punished."<sup>35</sup> With this attitude the demand for explicit and authoritative rules became insatiable; the second chapter of the Didache opens its exposition of duty to the neighbor with a list of twenty-five bald prohibitions, and ends by declaring that every Christian is bound to love *some* men above his own life. After this we are not very much surprised by the eighth chapter, which perverts Matthew 6: 16 into a condemnation of fasting on Monday and Thursday instead of on Wednesday and Friday.

It is, to be sure, only by the end of the first century that we find a legalistic ethic preached so naïvely. Yet we can scarcely conceive that Christianity was ever entirely free from the tendency. Even Paul fails to transcend it completely. When dealing with marriage<sup>36</sup> he takes Jesus' declaration about the permanence of marital responsibility as a law in the superlative sense of the word, and removes it from any possibility of discussion by the formula, "I give charge, yea not I, but the Lord!" Indeed, his approach to the subject is so purely legal that he discovers a loophole by which the severity of the law can be mitigated in the case of a mixed marriage. And the writer of the First Gospel follows a similar course in his explanations<sup>37</sup> that the strict prohibition of divorce does not apply in the case of infidelity. With such precedents the post-apostolic legalizing must have seemed perfectly natural and could have disturbed few men's consciences.

We may regret this, but we can hardly see how it could have

<sup>35</sup> Chapters 40, 41.

<sup>36</sup> 1 Corinthians 7: 10-16.

<sup>37</sup> Matthew 5: 32, 19: 9.

been otherwise. If Christianity were to survive at all, order and discipline were absolute essentials and—despite John's protests—order and discipline were generally found to be incompatible with individual enthusiasm and ultimate independence. None the less, the loss was very great, and all the more because it was not realized.

## KARL BARTH, PROPHET AND THEOLOGIAN

By WILLIAM LAWRENCE WOOD, Episcopal Theological School, Cambridge

We sometimes hear it said that Protestantism is dying or dead. It has done its work, it has shot its bolt. The soul has departed; the body only is left. The feet of the young men are at the door to carry it out. Yet the latest school of German theology is Protestant to the core. Its aim is a return from the anthropocentric theology of modern liberal Christianity to the theocentric theology of the Reformers. Once more the Sovereignty of God is proclaimed as Calvin proclaimed it; once more the need of utter obedience to his Holy Will. Once more the Bible is singled out as that book through which alone God stirs in men's hearts that deep longing and questioning which only Christ can meet and answer. "The *verbum visibile*, the objectively clarified preaching of the word, is the only Sacrament left us. The Reformer sternly held back from us everything but the Bible." So Barth says.<sup>1</sup> Here is Protestantism with a vengeance.

This School of New Reformation theology is reactionary. It protests against humanism in religion: "One does not speak of God simply by speaking of man in a loud voice." It protests against the theory that there is a fairly uniform development, evolution in Christianity; against the attempt to make theology the expression of the religious experience of the Church of to-day; against the attempt to restate Christianity in terms of the religious consciousness or teaching of Jesus. It endeavors to find for Christianity an objective norm, true yesterday, to-day and forever.

<sup>1</sup> Except when otherwise specified, the quotations in this article are from *The Word of God and the Word of Man*, by Karl Barth; translated by Douglas Horton, Pilgrim Press.

This movement in theology owes its origin to the desire of a Swiss pastor, Karl Barth, to answer the minister's question, how can a man preach? It grew out of his realization of the greatness and the impossibility of the task to which the preacher is called. It came from his awareness of how preposterous and daring an act it is to preach the Word of God, and yet how essential the preaching of the Word of God is.

The theology of this movement is a preacher's theology, created to meet the preacher's need. It is based upon the Word as He reveals himself in the Bible. Its theologians, Barth, Thurneysen, Gogarten, Brunner, whilst they differ in detail, all hark back to Calvin's emphasis on God's Sovereignty, all lay stress upon the fallen state and all but utter sinfulness of man, all share with him in his "emphasis not so much upon the idea that man is justified by faith and not by works as upon the prior consideration that it is God and not man who accomplishes the justification."

All agree with him finally in this, that "there is nothing which so falsifies the theme of preaching and perverts Christianity as the expedient of putting man—man's history and his traditions, man's intelligence and possibilities, man's good will and capacity for grace—in the place of God." All join with him in condemning "ecclesiasticism's whole solemn and splendid attempt to become a means of salvation," all in fine agree with him that "God refuses to be possessed and remains from beginning to end the Possessor."

All these theologians, then, are essentially Calvinistic. But they are profoundly influenced by the Lutheran theologian Herrmann in their denial of the genuineness of all mystical experiences of God, and in the war which they wage on pietism and all forms of religious emotionalism. They owe their peculiar form of dualism to Soren Kierkegaard's stress upon the incapacity of the finite to comprehend the infinite. They are all influenced by those biblical critics who have found in the apocalyptic utterances of our Lord the key to the understanding of Him, and believe that the



Kingdom of which He preached is indeed at hand, yet is also Beyond. They have a common antipathy for Schleiermacher and all his works; and for them all the liberal theology of Harnack is anathema. They base their theology not upon religious experience, nor upon the teaching of Jesus concerning God, but upon God's revelation of Himself to man from the super temporal sphere.

Of the four leaders in this movement, three have been pastors and are therefore free from the purely academic viewpoint. Gogarten is a German Lutheran, now at Jena. Thurneysen, like Barth, a Swiss, was for years pastor of the church at St. Gall, and is of Calvinistic origin. Emil Brunner occupies the chair of Systematic Theology in Zwingli's old city of Zürich. Barth, now professor of theology at Bonn, was born in Basle in 1886. He studied in Berlin and Tübingen, was a student of Herrmann in Marburg, and probably gained there from Johannes Weiss his eschatology. It was as pastor in the little Swiss town of Safenwill that in 1919 he published his commentary on Romans. At once he became famous. No man's works are more discussed in German theological papers than his, none more highly praised, none more bitterly attacked. Wherever he preaches, wherever he lectures crowds throng to hear him. Throughout Protestant Europe the influence of his dialectical theology is profound, especially among college students. There are even those who believe that the power of his teaching has saved Protestantism in Europe from decay if not from death.

Karl Barth wrote a commentary on Romans, and found himself both a popular religious leader and a force to be reckoned with in the field of theology. That seems strange. It seems strange that a commentary on the Bible should cause its writer to be recognized as a prophet—calling men away from the worship of civilization and science and their own religious moods to worship of the living God, and that even many of those most hostile to his theological opinions should thank God for his appearance. And yet a far greater man than Barth

nailed his ninety-five theses to the door of the Church at Wittenberg and by that prosaic act kindled the fire of the Reformation. God's ways are not always ours.

Yet the nature of the book had something to do with its influence. Among Bible commentaries it is unique. All learned and ponderous disquisitions upon what Bauer thought about this word's meaning and Jülicher thought about that; about whether the letter was written to Jews or Gentiles or both; all discussions of manuscripts, almost all careful exegeses are conspicuous for their absence. The style is popular, even when the thought is profound. The comments are aimed at men searching for God rather than at scholars seeking for information.

It is, therefore, not in the technical sense of the word a commentary at all. Rather it is an attempt to give to modern men in modern words the timeless message which lies behind the ancient words. The theory that caused Barth to use his particular method is this. Historians can tell us what men to whom God has revealed himself have done and thought; psychologists can try to describe how such men think and feel and will and seek to find the causes for their thinking and feeling and willing.

But the historian as such, the psychologist as such can never estimate the truth and the worth of these actions and these thoughts. Nor can they as historians and psychologists hint that beyond the temporal causes lies the Creative Will. Only the man who shares the faith of the writer can do that.

Therefore he who would bring the eternal message must be a man of faith. He must enter into the writer's mind and conscience, into the word that has possessed him. For he is seeking to give to the men of his day not the knowledge of God which Paul possessed, but the Word of God which possessed Paul. He may and should use all the knowledge which the critics have accumulated (Barth himself makes far too little use of this)—but he should begin where they leave off. He should try to let not Paul but Paul's Master speak through him.

As a result of this method, Barth tells us very little about Paul, and not much about the letter to the Romans. (Yet since thousands of commentaries have been written on this letter, that does not greatly matter.) But he does tell us what he, Barth, under Paul's influence, and moved by the Spirit, thinks about God. He forces us—because of his strange dialectical method—to think of God, and about the demands that God is making upon us. He purifies our minds and awakens our consciences. That is one reason for the influence of his book.

Another reason for its influence is the time when it was written, the year that the Great War came to an end. For thousands of those whose easy optimism had been shattered by a war and by a peace which all but destroyed a civilization which they had worshipped, Barth came with a message which, while it more than confirmed their pessimism toward the world as it is, yet also kindled in their hearts the hope that even now God is at hand—and his glorious salvation draws nigh.

But above all the great impression made by Barth's work is due to Barth himself. No one can read the writings of Karl Barth without being deeply moved. For here is a man stirred to the very depth of his being by God's revelation of himself through the books of the Bible. Here is a man to whom God is all in all. Here is a man who believes that through those books God has spoken to him, and given him a message to deliver. You may reject that message in whole or in part. But you cannot help but feel the prophetic quality of him who delivers it. He is absorbed by his message with no thought of himself except as a bearer of that message. He is not desirous of imparting his own psychological experiences to us, but only his vision of his Judge and his Redeemer. He has this above all of the true prophet in him that it is not the godless whom he calls to repentance—but the worshippers of false gods. He "throws his bombs into the playgrounds of the theologians." He hammers upon the consciences of the

pious and self satisfied. He seeks to overthrow every tower of Babel. Therefore while we feel a certain lack of human kindness in the man, his message grips us. And while we may be only too painfully aware of his onesidedness and see great danger in his overemphasis upon the hiddenness of God; while we may be sure that the voice is far more often that of Barth than his Creator; yet we cannot read him without being humbled and at the same time strengthened in our faith.

Karl Barth, then, is a prophet, but he is also a theologian. He has recently published "The Teaching of the Word of God" which is the prolegomena of a new theological system.

But Barth's influence upon theology has been, and I think will continue to be due not to his professional efforts to be systematic, scholarly and even scholastic, as he is in the book just referred to, but to his commentaries and to his more occasional and less formal utterances, to his addresses and sermons and to his articles in the Barthian magazine "*Zwischen den Zeiten*." For in these his theology is dynamic, explosive, paradoxical, thought provoking. His work should be as he himself once said "not to put alongside of the great and venerable creators of theological systems anything equal and of like measure; it is rather . . . to furnish a kind of query on the margin, a pinch of spice to flavor and correct"—or, as he has elsewhere put it, "to set up sign posts to guide theologians on their way."

The task which Barth has set before him as prophetic theologian is to call attention to the critical situation which has arisen in Protestantism because its preachers have ceased to preach the Word of God, and its theologians to build their theology upon the Word of God. Rather they are preaching from the depth or rather shallows of their own religious experience—as though they themselves were God—or contained God. Indeed they are building as theologians upon the shifting sands of religious feelings and emotions; and making of mystical experiences which are the projections of

their own inner moods the foundation of their thoughts upon God, who lives beyond all moods and all experiences. Or those who have no confidence in their own moods, and inner experience—would find God within the stream of history. They seek to reconstruct the Jesus of history, and to find God through showing His God consciousness, or following His precepts. They reject the religion about Jesus—and hold fast to the religion of Jesus—which leads them to the cross—but robs them of the hope of the resurrection.

Because of this dearth of God's Word there is a vacuum in the Church. This vacuum cannot be filled with Luther films, with violet colored yearbooks, with church directed youth movements. The apeing of the Catholics in the gorgeousness of their services and the magnificence of their liturgy will not fill it. "The facetious proposal to fill the aching void in the Church of the word by a so-called sacrament of silence" will not accomplish its object. The attempt of the more morally minded "to supply worldly society with an ecclesiastical cupola or wing" will certainly not accomplish this Herculean task.

"What is the use," Barth asks, "of all the preaching, baptizing, confirming, bell ringing, organ playing . . . the community houses with or without motion-picture equipment, the efforts to enliven community singing, the unspeakably tame and stupid monthly church papers and whatever else may belong to the equipment of modern ecclesiasticism?" What is the use of all these activities, some excellent, some absurd, unless God's Word is preached and God's Word heard!

The vacuum in the churches only can be filled when the Word of God is preached with convincing power and heard and obeyed. For it is not the vacuum caused by empty pews which hurts the churches, but the vacuum caused by empty hearts.

We can best come to understand what Barth means by the Word of God if we compare his theory with Schleiermacher's.

For Schleiermacher, the Word of God is found within our

own consciousness, or the consciousness of the Church. The preacher does not first hear it and then preach it. Rather the Word is the preacher's own experiences of the life, especially of the emotional life of the Christian Community—which is his through membership in that community. These experiences he expresses in words that others may share them with him. This spiritual life, which reveals itself through the faithful in the Christian Community, is also the highest common life of mankind. In the Church it is better expressed than in the world. Its perfect expression is in the life of Jesus of Nazareth—who as no one else has the power to elicit it from others.

The Word of God, from Barth's standpoint, comes to us from without. It is the Truth of God over against any truth which we can discover. It is God himself as He speaks to men; as He meets them in the ever recurring crises of their lives. It is above all Christ, Christ who bridges the gulf between God and man, Christ whose shadow, cast across the world, makes us know the darkness of our sinfulness, Christ whose cross condemns even our religion, Christ whose resurrection is the hope of another and wholly other life for those who accept his challenge.

This Word of God speaks to us through the Bible. "It is not," says Barth, "the right human thoughts about God which form the content of the Bible, but the right divine thoughts about men. The Bible tells us not how we should talk with God but what He says to us; not how we find the way to Him, but how He finds the way to us; not the right relation in which we must place ourselves to Him; but the covenant which He has made with all who are Abraham's spiritual children and which He has sealed once for all in Jesus Christ."

The Barthians are not fundamentalists. They do not identify the Bible words with the Word of God. "The Canon of Scripture," says Barth, "has not dropped from heaven." "He who identifies the letters and words of the



Bible with the Word of God has never truly understood the Word of God," so Brunner puts it. The Bible is rather, to use some phrases of Barth, "the impression left behind in time, in history, in the life of man, of divine revelation," "the holy precipitate of wonders which once took place . . . the burnt out crater of the divine word . . . the empty channel in which for other men in other times the waters of life flowed."<sup>2</sup> The Bible then witnesses to the revelations of God in the past—and arouses in us the longing for Him, and for the strange new world, which is the boundary of the world in which we live. "The Reformers," says Barth, "had the courage to allow so accidental, contingent and human a thing as the Bible to become a serious witness of the revelation of God."

The men of the Bible point towards something which lies beyond all my experience, and yet they may arouse in me the same longing and eager expectation which I find in them—the same wonder, the same awe. Yes and finally I may be caught up into the same intense life.

"We all know the curiosity that comes over us when from a window we see the people in the street suddenly stop and look up—shade their eyes with their hands and look straight up into the sky towards something which is hidden from us by the roof. Our curiosity is superfluous, for what they see is doubtless an aeroplane. But as to the sudden stopping, looking up, and tense attention characteristic of the people of the Bible, our wonder will not be so lightly dismissed. To me, personally, it comes first with Paul: this man evidently sees and hears something which is above everything, which is absolutely beyond the range of my thought. Let me place myself as I will to this coming something—or rather this present something—no, rather, this coming something—that he insists in enigmatical words that he sees and hears, I am still taken by the fact that he, Paul, or whoever it was who wrote the Epistle to the Ephesians, for example, is eye and ear

<sup>2</sup> *Der Römerbrief*, p. 40.



in a state which expressions such as inspiration, alarm or overwhelming emotion do not satisfactorily describe. I seem to see—a personality who is actually thrown out of *his* course and out of every *ordinary* course by seeing and hearing what I for my part do not see, nor hear—who is captured, in order to be dragged as a prisoner from land to land for strange, intense, uncertain, and yet mysteriously well planned service.” The Bible points toward that which lies beyond it, toward Christ, and the life which He has made possible.

The Bible, then, does not reveal God to any casual reader of its pages. It points toward God; it arouses in us a longing for Him; it sets us in search of Him, and in that searching and longing He makes Himself known to us. Except, then, for those who will not rest until they have found Him, because they know that they cannot live without Him, He is the hidden God. This is in accord with Pascal. “It is of the hiddenness of God that scripture tells us, when it says in so many passages that they who seek after God find Him. One does not speak thus of a light like that of the sun at noonday. One does not say that those who seek the sun at noonday or water in the sea will find it; and so it is clear that the evidence of God in nature is not of this obvious kind. Verily thou art a God who hidest thyself.”<sup>3</sup> Again he is hidden from us, according to Barth, if we look at the stream of history even with the eyes of faith. Only here and there, where God in some redemptive act breaks through into history, and history for the moment ceases, do we see Him. But Barth also believes that God cannot ever be fully comprehended by man. Here he agrees with Otto. He is greater than our minds, and no concept can contain Him. Nor can we possess Him. “The Church,” says Barth, “is the place where the attempt is made to convert the lightning from heaven into a permanent cook-stove. It is an attempt doomed to failure.” He is also hidden even when revealed to me, for, as Brunner puts it, “God does not speak *out* of us, but to us. We have

<sup>3</sup> *Pensées*, p. 242.

no inner psychological experience of Him, for that would mean that we had possessed Him and made Him part of ourselves."

Yet God who hides Himself also reveals Himself. He who would approach the knowledge of God must walk on a narrow way like an Alpine ridge between two precipices. He must walk between the dogmatist, so self assured, so over confident that he has found a formula into which God will fit, between him and the mystic who speaks of God as ineffable, as beyond all understanding, as dwelling in a light which no man can enter. "Yon side the death line," says Barth, "lies God, known as the unknown, speaking in His silence, merciful in His unapproachable holiness, enjoining responsibility as the sustainer of everything, claiming obedience in His sole activity, gracious in His judgment, not man and precisely the pure source, the final home, the first and the last truth about man—his creator and redeemer."<sup>4</sup>

It is because Barth believes that the theologian in dealing not only with God but with man as well must beware of being either dogmatist or agnostic—must make positive statements only to assert their opposite—that he calls himself (as he would also call Paul and Luther) a dialectical theologian. "Our task," he says, "is to interpret the yes and the no, without delaying a moment at either a fixed yes, or a fixed no; to speak of the glory of God in creation, for example, only to pass immediately to emphasizing God's complete concealment from us in creation; to speak of death and the transitory nature of this life only to remember the majesty of the wholly other life which meets us at the moment of death; of the creation of man in the image of God, simply and nobly to give warning once and for all that man as we know him is fellow man; and to speak of sin only to point out that we could not know it were it not forgiven us." The truth concerning God and man as related to God lies between the yes and the no.

The gulf between God and man, man cannot cross. Neither

<sup>4</sup> *Der Römerbrief*, p. 95.

does the way of thought, nor the way of morals, nor the way of religious practices ever bridge it. For man to venture a way to God is Promethean Titanism. It cannot succeed.

God, then, hidden from the eyes of men, beyond the range of their highest thoughts, inaccessible in His holiness, beyond the best that they can ever attain, is nevertheless, or for that very reason, the God of infinite love, the Redeemer, the Savior. The gulf which no man can cross, He has crossed. He cannot be discovered, but He can and does reveal Himself. He has and does speak to man through the prophets. Men who are yet sinners can, if they are humble hearers, preach His word. All of us may, if we will hear His voice, speaking to our consciences. "Conscience," says Barth, "may be reduced almost to silence, or crushed into oblivion; it may be led astray to the point of folly and wrong doing; but it remains forever the place, the only place between heaven and earth where God's righteousness is manifest. As with a flare of trumpets from another world it interrupts one's reflections concerning himself and his life, concerning his duties to family, calling and country. It interrupts even the cultivation of his religious thoughts and feelings! It comes with its message, now as a bitter pressing accusation, now as a quiet firm assertion, now as an obstruction opposing against you an inexorable No, now as a curse and condemnation which crushes you to the earth, now as a holy joy which lifts you above yourself and all that is—but always awaking and agitating in you fundamentally the same thought, pointing in the same direction. In every rise and fall of the sincerity, strength and purity of the will, it speaks of a Will which remains true to itself. It speaks of God."<sup>5</sup>

But it is above all in Jesus Christ that God has crossed from eternity into time. It is in Him, the living Word, that He has thrown a bridge over the chasm that divides us from Him, a one way bridge which He alone has crossed. "In the name Jesus Christ," says Barth, "two worlds meet and

<sup>5</sup> If Barth should rewrite this it would be God who speaks, not the conscience.

touch, two planes intersect, the one known, the other unknown. The one was created by God, but is fallen from its original union with God, and is therefore the world needing to be redeemed . . . the world of flesh, men and things. This known plane was cut into by another, the unknown world of the Father—the world of original redemption. . . . The point of intersection of these two planes is Jesus of Nazareth, the Jesus of history, born of David according to the flesh. Jesus as the Christ is to us the unknown plane which cuts perpendicularly through from above this plane known to us. Jesus as the *Christ* can only be understood within historical phenomena as a problem, as a "myth"; Jesus as the Christ brings the world of the Father, of whom within historical phenomena we can and shall know nothing, to us." <sup>6</sup>

Here, I confess, Barth is rather beyond me, but I shall try to interpret him. God in all His fulness entered this world and was made flesh in Jesus Christ. But it is not the man Jesus who reveals God. His human nature cannot reveal God because it is human nature. "The human nature of God," to quote from Barth again, "is a creation of the triune God, created and taken over for this, to be the vessel of the Redeemer, the self revealing person of God, but still a creature and therefore not the revealer himself. The Jesus of history, without the content of the divine essence, the dearest Lord Jesus of the mystic and the pietist, the Teacher of Wisdom and Friend of Man, the goal of exalted humanity of Schleiermacher—is an empty throne without a king, the warm adoration of whom is a deifying of the creature and nothing else." <sup>7</sup>

It is Christ crucified and risen who is our Savior and Lord. Only in the light of His crucifixion and resurrection do the events of the man Jesus gain any religious significance.

As Barth sees it, the crucifixion is not only God's con-

<sup>6</sup> *Der Römerbrief*, p. 5.

<sup>7</sup> *Dogmatik*, p. 135.

demnation of sin, but of man's self righteousness; it is his condemnation of the Church's greatest effort to reach God through its own goodness. But where the Church failed and always does and will fail; where man fails, God comes to the rescue. He has made of the failure of the Church, yes and also of the failure of the life of Jesus viewed from humanity's standpoint—the point at which the Risen Lord is proclaimed and the risen Life (sheer gift, in no sense reward or result) available for man.

No writer lays more stress on the resurrection life and its significance than does Barth. "The resurrection," he tells us, "is the revealing, the disclosing of Jesus as the Christ, the manifestation of God, and knowing of God in Him—in the resurrection the strange new world of the Holy Ghost touches the old world of the flesh; but touches it as the tangent of a circle without its being touched, and just because it does not touch it, touches and limits it as new world."<sup>8</sup>

Here we see how completely Barth breaks with any evolutionary theory of the origin of religion. The new life from God breaks in upon this present life as something wholly new and unexpected; does not grow up from it. It is the gift of God of Himself and of His life. It happens in history; it is not of history. It is "the dawn of the new time, of the sovereignty of Him which was and is and is to come."

This new life, while we are clothed with it through forgiveness, yet always lies beyond us, and we can have no psychological experience of it. We are saved by hope. We stand through faith on the border between this life and the life which is eternal, and are glorified by the light which comes from it, and know its force and joy and yet never possess them. We are still sinful, and yet God, whom we cannot possess, possesses us and works through us His miracles of grace. We agree with Calvin to live in society in hope of a life which no social order can attain.

But does not this turning of our eyes always towards the

<sup>8</sup> *Der Römerbrief*, p. 6.

future threaten to cut the nerve of all endeavor to redeem society—to make our institutions more Christian—to bring the Kingdom of God upon earth? This would be my opinion. What is Barth's? "We need not," he says, "be apprehensive of any pessimistic discrediting of our life here, and of activity in our life here, if we conclude with Calvin to fix the place of the Christian in society within the hope of the future life. Why?"

"No relegation of our hopes to a Beyond can give us rest, for it is the Beyond itself standing outside and knocking on the closed doors of the here-and-now that is the chief cause for our unrest. Nor will any pessimistic discrediting of the here-and-now give help for this unrest. . . . We must enter fully into the subversion and conversion of this present and of every conceivable world, into the judgment and grace which the presence of God entails, unless remaining behind, we wish to fall away from Christ's truth which is the power of His resurrection." And again, "we believe there is an inherent meaning in relations already existent, and we believe also in evolution and revolution, in the reform and renewal of relations, and in the possibility of comradeship and brotherhood on our earth and under our heaven, for the reason that we are expecting wholly other things, a new heaven and a new earth. Here we throw our energies into the most humdrum tasks, into the business nearest to hand, and also into the task of building up a new Switzerland and a new Germany, for the reason that we look forward to the new Jerusalem coming down from God out of heaven. We have the courage in this age both to endure limitations, chains, and imperfections and also to do away with them, for the reason that, enduring or not enduring, we are thinking of the new age in which the last enemy, death, the limitation *par excellence*, shall be destroyed. We enjoy the liberty of living uncritically with God, or critically with God for the reason that in either case, our eyes are open to the day of Jesus Christ when God shall be all in all."

How in this life, which is transient and passing, does faith



that there is a just and loving God arise? How does God meet us, bringing with Him the hope of the resurrection? Every meeting with God is critical; a choice between death and life. He may meet us with death, He may meet us with life. He meets us with life when we accept rather than reject His challenge. He meets us with a Forward! when we hear and obey His cry of Halt! He meets us and sustains us, when in our search for Him we see death as the end of life, even of the religious life, and in utter despair make the leap of faith.

"Through our doom," says Barth, "we see what is beyond our doom, God's love; through our awareness of sin, forgiveness, through death and the end of all things, the beginning of a new primary life." It is when man is most remote from God that he is most near Him.

And again, Would God be God if He met us in any other way? "Would He be the Source of all being and the Creator of all things, unless, in comparison to Him, all being had to be disqualified as not being, and all things recognized as estranged and fallen away from the good and perfect life which belongs to *Him* alone? And can man conceivably enter in to Him, except through that door of death and hell which is the perception of his remoteness from Him, his condemnation by Him, his powerlessness before Him? We meet our doom upon the rocks of imperishable truth, but that is the only way we may be saved from the sea of appearance and delusion."

Only the man who understands the cry of Christ upon the cross, "My God, my God, why hast thou forsaken me?" only he who understands it from bitter experience knows in faith the Risen Lord—shares through hope the glory of the Resurrection.

However much we may agree with Barth in his repudiation of the notion that man with the aid of science may conquer nature and subdue all human ills without the help of God; however much we may believe with him that men are blinded and weakened in will through sin, and that from the bondage



of sin only God's forgiveness can free them; yet we cannot help but feel that in his attack upon the modern optimistic view of human nature, he has himself arrived at an equally exaggerated pessimistic view. He is far more pessimistic than St. Paul; for St. Paul while he saw how desperately man is in need of a Savior, and how impossible it is to believe that full sanctification can come within the limits of this life, yet *did* believe that those who are in Christ Jesus are new creatures, are Sons of the Father, are in part already transformed by the renewing of their minds. But Barth seems to doubt whether any actual transformation of human nature ever occurs in this life. We are saved by hope. It is only by the Spirit working through us that we do any good thing, and it is the Spirit and only the Spirit who is the author of that good.

It is because of this overpessimistic view of human nature that for Barth, God does all, man nothing, in establishing the Kingdom. Because we are still creatures we cannot be creators except in hope. We are God's slaves, though we may be gladly His slaves. We are never His friends, St. John to the contrary notwithstanding. We are never sharers with God in His work. He speaks, we obey.

It is again this low estimate of human nature which makes him draw far too sharp a line between reason and revelation. "Reason," said Bishop Berkeley, "is the only faculty we have wherewith to judge concerning anything, even revelation itself." Barth denies that we have any faculty whatever wherewith to judge concerning revelation. We are not even able to judge of the truth of revelation when our consciences have been purified, and our reasons clarified by the Word of God. We cannot even see light in His Light. It is, according to Barth, the Spirit only that testifies to the truth of revelation. But he does not explain how the Spirit, through no experience of ours, conveys his judgments to us. Revelation, then, is to be accepted. We may criticize its form, we cannot criticize its content. This is sheer dogmatism.

It is finally because of the overpessimistic view which Barth

takes of human nature that he insists that it is only through His Word that God reveals Himself to us, through His Word which comes to us through words—the words first of the Bible and then of the preacher. To the revelation which comes to us through the lives of the saints, even to the revelation which comes to us through the life of Jesus he seems to be blind. He would seem to suggest that God's love is so different in quality from man's love that through man's love it cannot be made known even to those who have eyes to see. Of the revelation of God's love through the willingness of Jesus Christ to die for us he says nothing. The cross is the condemnation of all earthly values, even of human love which cannot therefore reveal the love of God.

Nor is there any recognition by Barth of the revelation of God's purpose either in the course of evolution or in the course of human history. Certain events in history point toward God—do not reveal Him—do not make Him known. God is beyond and above nature, beyond and above history, beyond and above the lives of men. He is the Word, the living Christ, the Resurrection Life, toward whom prophets and apostles point, who has aroused in us a strange longing for Himself, who draws us to Him through the valley of humiliation, until from the foot of the cross our lives are glorified by the light of His glory, and our hearts gladdened by His joy and peace, though He is still and always across the death line in the Beyond. Thus Barth denies not only the capacity of the finite to comprehend the infinite but also the capacity of the finite to reveal the infinite, and has reduced our knowledge of God to a hope for that which never really enters and abides within the temporal life it is our lot to live.

If, then, we cannot share with Barth in his devaluation of all earthly and human values, and in his dividing of the sphere of revelation, what has he to offer us? What corrective has he for our modern theological tendencies?

Nothing was more indicative of the religious interest of the last century than the number of lives of Jesus which were

written. The man Jesus was all but rescued from oblivion, and we were told that the religion of Jesus is the true religion of Christianity. Jesus communed with the Father, knew the Father, and we by sharing His consciousness may share His faith. That is a truth which needed re-emphasis. But now Barth and many others have reminded us that not only did Jesus lead us to God, but that God in and through Jesus Christ reached down to us to save us. And the same Christ is now reaching down to us, giving Himself to save us. Christianity is not only the search of man for God; but much more the search of God for man. We may reach up to God as Jesus did—but only because He has first come down to us. Man *is* sinful and does need a Savior. He has *this* corrective to offer us.

And he is right that of God the Savior, the Bible witnesses as no other book. We need to return to preaching from the Bible—not from texts which serve as mottoes for our own bright ideas—not from any superstitious veneration for the words of its books—but because the men who wrote it, the apostles and prophets who speak to us through it, had a passionate desire for God and a knowledge of Him far surpassing ours. In it the Christ walks the earth and dies and rises for us. Through it God reaches us. Our hearts need to be kindled by the flame of their love, and our minds ennobled by their awe in the presence of the divine Majesty.

We cannot preach—but God can.

Again, he has to offer us a corrective to our all but complete concern with this-worldly aims, and this-worldly purposes. Henry Sylvester Nash used to say that when a pious Jew found the gulf between the actual and the ideal too great to be bridged, he sat down and wrote an apocalypse. It is this that Barth has done. He has seen Europe sinking into darkness. He has felt that same darkness within his own soul. He has interpreted it as many others have interpreted it, as the twilight of a civilization; but he has also interpreted it as the darkness before the dawn of a new day of the Lord. And he

has thus brought a hopeful expectancy to thousands in despair.

It is this same note of hopeful expectancy that he has made the keynote of his theology. The Savior is hidden in darkness, yet the dawn of his day is breaking. "Faith is nothing else but the assurance of this coming, 'as *such* it is power and joy, as *such* it is present possession, but *only* as *such*.'"

For us with our tendency to think of the Kingdom coming through our own activities, through our own plans and purposes, it is well to be reminded that it comes when God chooses it to come—that it comes through men's splendid failures, and out of their deepest despair, far more than through their successful achievements, and that in its full power and glory it lies always beyond, in that eternal life which the temporal can never fully embody—but only witness to.

Finally he has to offer us a corrective to our tendency to think of God altogether in terms of our own desires, and as a principle, rather than as a person.

God, Barth reminds us, is the Living God. He is no abstraction; He is no mere ideal or idea; He is no mere sum of our highest value judgments; He is no mere hard fact, or sum of all the hard facts of the universe, to which it is wise to adjust ourselves; He is living Will, completely free. He is greater than the universe, and not hampered by the universe. He stands above us as our judge; and yet He is our Savior and reaches down to us. We do not choose Him to be our God; He chooses us. We do not lay hold of Him—He lays hold of us.

God is Subject (that is active) rather than or more than Object. If we are drawn to Him, it is because He draws us. "I had not sought thee, hadst thou not already found me." He is the creator even of our faith; yet we are free.

God defies all definition. We never can fully comprehend Him. He is far greater than our hearts, and than our minds. Man, as Barth says, is ever victor, never fully comprehensor.

(Always pilgrim, never at home.) The perfect knowledge of God will never be arrived at until we are at home, and know even as we are known.

God cannot be possessed; He cannot be domesticated, He cannot be used to carry out our pet schemes. It is His will not ours which prevails.

God is the goal—not the State, nor the family, nor the church nor religion but God. The glory of God is the chief end of man—and because He is the end, the kingdom in its fulness lies always beyond.

It is easy to talk about God, far less easy to find Him and to serve Him. The deepest faith in God grows out of the deepest despair with the world and with ourselves as seen in His light. Faith grows as we lay our lives upon the altar in service of God and of our brethren. The way of the mystic (without the cross) leads to a fool's Paradise.

Here are some of the ideas of Barth which serve as a corrective to modern preaching and modern theology.

## AN ESSAY IN CHRISTOLOGY

*By W. NORMAN PITTENGER, Princeton, New Jersey*

The rich central fact of Christian faith is God found fully in Jesus Christ. In Him, Christianity teaches, Divine Reality or God, who has ever been working among and revealing Himself in and to men of all races and religions, made a supreme manifestation of Himself. From that Person, believed to have conquered death and risen victorious in His divine-human nature, there has come a new quality of life, and through His Holy Spirit He has created the redeemed humanity—the Body of Christ—which extends the historic revelation. Christianity is believed to be the final religion, in the sense of giving a definitive and adequate knowledge of God beyond which no fresh disclosure can go, but which such a new revelation may only expand. All that is good or true in other Divine theophanies is believed to be the work of the Eternal Logos, who fully appeared among men in Jesus Christ.

Such a faith clearly implies a Christology. Liberal Protestantism can probably get along without a "doctrine of Christ," since for that type of religion Jesus Himself is not important; it is His teaching which is taken to be the vital point. But historic Christianity, which is essentially a belief in God in Christ, depending upon the Deity shown in and imparted by Him, must have a clearly defined doctrine concerning Him. Liberal Protestantism tries to get behind the religion "about Jesus" to His teaching, and would be content with that alone. This attempt must be unsuccessful, for the Jesus of the earliest traditions (our Gospels) is One who evidently claimed and received, as the Inaugurator of the new Divine Kingdom, more than merely human honor, and there was a mystery about His Person which even His closest friends could not fathom.



Liberal Protestantism is in danger of reducing Christianity to a refined variety of Liberal Judaism. Yet it has never been Jesus as the supreme leader towards God, but always Jesus as Himself the supreme revelation of God, who has been at the heart of the faith. Salvation and newness of life come to men in Christ as "the completest revelation of God," and men are bothering about Him today because He is a living and divine personality, not because He taught a lovely ethical code.

What sort of a Christology must we have? A "value-judgment" or "ethical" Christology will certainly prove unsatisfactory. The value-judgment must sooner or later pass over into something more substantial if the Christian thinks seriously about the place he gives to his Lord, for "only God can have the value of God," as Dr. Temple has remarked; and a purely "ethical" Christology can never give what the Germans call a *Seinsverhältniss* (a "being-relationship") between God and man. It is apparent that if Christian experience is at all trustworthy, Jesus must be declared to be, in some sense, not only ethically or virtually, but ontologically, one with God.

Jesus Christ then is one with the Father, but also "bone of our bone and flesh of our flesh." Is it possible to express this Faith in terms somewhat more intelligible to modern men than the formulæ of Chalcedon?—which, incidently, stated the problem rather than settled it. This question of re-interpretation is a pressing and difficult one for our time, as any attempt to restate the Church's faith faces the danger of reducing it in the process of interpreting it. Yet the work must be done, for as Dr. F. L. Cross has recently said, "Is not such a synthesis"—between Christianity and modern culture—"imperative for those who believe in the religion of the Incarnation? The light which lighteneth every man came to illuminate the whole of created nature. And must not, therefore, the whole of created nature receive its interpretation in and through Him?" In other words, how can we help

working towards an understanding of the Incarnation which will perhaps throw light on the rest of nature and life, as well as be more readily acceptable to men of today than the earlier attempts to understand the Person of Christ?

## I

God, the Eternal Reality, is both transcendent and immanent. He expresses Himself in the universe which He has created, but He is not to be identified with the universe, nor is He contained within it. It is safer to say

*Intra cuncta nec inclusus,  
Extra cuncta nec exclusus.*

God, the transcendent, supernatural, adorable Reality, is active in the whole evolutionary process. He is the source and ground of all becoming; from Him as Creator the universe proceeds; through Him as Sustainer it is upheld and develops; to Him as Final End, all things move. In the words of Cardinal Bona (*Via Compendii ad Deum*), God is the "Ocean of all essence and existence, the very Being itself which contains all being. From Him all things depend; they flow out from Him and to Him they return; they *are* in the degree to which they participate in His Being."

God is progressively manifesting more of Himself in the creative process. In the physical world, in the biological world, in human life, God is giving Himself in varying degrees. Finally, in the spirit of man, He is disclosed as Goodness, Truth and Beauty, the *Valor Valorum* as well as the *Ens Realissimum*. The nature of the Transcendent God is most adequately (perhaps it would be better to say least inadequately) shown in man. Some "spark of the Divine" is found in man. This is what Benjamin Whichcote called "the seed of a deiform nature." There is something of God indwelling man; but man is not God. God has condescended to come to dwell in and with man.

Men do not always recognize His presence, nor do they achieve union with Him. That union seems, even to the

great saints, "so near and yet so far." They cry with St. Augustine, "Thou wast at home and I was away." But in some men the supernatural comes more fully than in others. God gives more of Himself through the Hebrew Prophets than through the devotees of "the great god Pan." In the words of Plato, Confucius, the Buddha, we have received precious disclosures concerning God and His will for men. Christianity at her best is not concerned to deny this; she treasures every smallest revelation of the Deity. Baron von Hügel makes this point when he writes: "God has, in various degrees, in various ways, been coming into the world ever since He made it. It is a certain kind, the supreme kind, of incarnation (which gives their completion, interpretation, and standard to all those lesser preveniences) that we find and adore in the incarnation of Christ. . . . Because Plato and Socrates were not Christ, they are not sheer nothings; still less are Amos, Isaiah, or Akiba sheer nothings. It will not do;—it will not do!" And again when he says: "God does dwell in, and manifests Himself by, Historical Happenings—here, more than there; now, more than then. But this spells grades of Divine Self-Revelation."

These quotations from the great religious thinker of our century have led our thought to the place of Christ in this process of self-impartation. In Jesus Christ, there was a complete and adequate unveiling of the Divine Nature in that which is its essential quality. The Divine Logos or Manifest Deity, who is the light that lighteneth every man, coming to all men in some measure, and to some in greater degree, has in Jesus Christ come fully, overcoming every element of negativity in human nature and achieving complete expression in terms of humanity. In men, generally, God cannot express Himself fully because of sin, spiritual inertia, an unredeemed human will. This was not so in Christ. The human nature of our Lord was an adequate instrument for the full expression of the Divine Logos. But Jesus Christ was not a "deified man"; rather, at every stage His human nature was perfectly

adapted for the expression of the Divine Purpose. But His experience was a human experience, and continuous with ours, since He was God only insofar as God can be to the fullest extent present in and revealed through humanity. He shows not only what God is, but what man may be; and it may even be said (as has been suggested by the Rev. J. S. Bezzant) that He is actually what all men are potentially—provided we guard the gulf between actuality and potentiality.

Two quotations may be permitted. The first is from Baron von Hügel, who speaks of Our Lord as holding "in His human mind and will as much of God, of God pure, as human nature, at its best and when most completely supernaturalized, can be made by God to hold, whilst remaining genuine human nature still," and calls His Incarnation the "supremely rich, uniquely intimate union with God in one particular human mind and will." The other quotation is from Professor A. E. Taylor's masterly Gifford Lectures, where he writes that our Lord's "life was at once everywhere creaturely and yet also everywhere more than creaturely, because its limitations, circumscriptions, and infirmities, whatever they may be, interpose no obstacle to the divine and eternal purpose which controls and shines through it, but are themselves vehicles of that purpose," and later on in safeguarding the humanity of our Lord remarks that "the historical, human experience of Christ is thus a creaturely experience, though an absolutely unique creaturely experience, of the divine." So our Lord can be, as von Hügel remarked, "Our Master and our Model, our Refuge and our Rest."

Our conception of the Incarnation implies that the will of Jesus was always at one with the will of the Father, but it does not bring up the "two-will" problem. On the other hand, the omniscience of our Lord is not implied, and is indeed denied in the sense that Jesus had access, as being perfectly human, to such human knowledge as was available to a first century Jew, and belonged to His time in that meaning of the phrase. His spiritual insight is on a different

level. Here he spake "with authority," but even then we must remember that He Himself disclaimed certain knowledge which He said was in His Father's keeping. The Incarnation involved self-limitation on the part of God; and infallibility is not the necessary consequence of such a relationship with the Godhead as Christianity believes our Lord to have possessed in His days in Palestine.

What of the consciousness of Jesus? To the present writer it has always been one of the unfortunate tendencies of modern writers that they indulge in wild speculations on this subject, and make our Lord, in Dr. Burkitt's apt phrase, "the hero of a psychological novel." The question is too large to enter upon in this brief paper, but it may suffice to say that in constructing a doctrine of Christ it is safer to rely upon what our Lord has been found to be, both as historic Jesus and the Christ of experience, rather than upon a more or less vague and surely inadequate understanding of the inner life of the Founder of Christianity. We learn who Jesus is from what He does, and "in view of all that Jesus has done for mankind and of all that He continues to be to those who trust Him, we cannot express our conviction by saying less than that in Him God has come among us in His fulness and given us His very self."

The perfect union of God and Man in Christ, the God-Man, was not broken down by death. Since He *was* the God-Man, in whom Divinity and Humanity were in complete interpenetration, "He could not be holden of death." The whole point of the Resurrection stories is that in some sense the entire personality of Jesus survived that crucial experience in human life, and can still come into vital contact with His disciples. That is because a full human experience was incorporated into the Divine Life; and now human nature is perfectly and forever one with God. So it is that through incorporation into Christ's mystical Body, men may become full sharers in the life of God which is His uniquely, and be taken up into the rich life of the Godhead as His redeemed

people. For our Lord not only shows what God is like, but "vitally participates" the life of God to men, in fullest measure. The barriers which prevented that flood of Life and Light and Love from completely transforming men's little lives have been broken down. "Everywhere," writes Professor F. Heiler, "the Eternal God opens up to us His infinite love and grace. . . . Everywhere the Logos is at work, illuminating, guiding, helping and healing, sending out His beams in all directions, but in the Incarnate, Risen and Ever-living Christ these radiant beams are focussed into one clear and burning flame."

## II

Such a doctrine of Christ is the antithesis of immanentism. It has been stated that God is not contained in His universe, but is active in it; man is not God, but is indwelt by God. The Deity is utterly transcendent although He penetrates the created world. He is known to men only as He has been pleased to come to them, dwelling in them and revealing Himself in varying degrees and modes. Partially revealed throughout the process, He has given Himself fully in human form in One who came that all men "might have life and have it abundantly." There has been no confusion of Divine and Human, but they have been brought into close relationship and it has been maintained that they are not absolutely opposed, since God works in and through human nature, and man partakes in some measure in the life of God and can be the vehicle through which the supreme manifestation of the Eternal is made.

Our thought has been expressed by Miss Underhill when she writes, in *Man and the Supernatural*, that "if the fullest and most intimate disclosure of the Infinite has indeed been made to us through human personality—if in the life of Jesus of Nazareth the Godhead really accomplished its supremely characteristic self-expression in relation to man—then we cannot regard such a self-manifestation of God as a solitary occurrence." "It must rather be," she says, "the crowning



example of that many-graded self-revelation, of which the visible world is the medium: summing up and explaining a multitude of lesser theophanies. Thus regarded, the Incarnation creates for us an absolute standard. . . . It assures us of the supernatural as everywhere present with, and yet other than, the natural."

So understood, the Incarnation illuminates all history and suffuses all life with what has been called "the Palestinian glow." It gives a key to the meaning of life, and the purpose of the created world, which is the manifestation of God, in ever fuller measure—a manifestation which has its crown and criterion in Jesus Christ, and which is continued in Christ in His Church.

Our restatement of the Incarnation maintains the Perfect Godhead and Perfect Manhood of our Lord Jesus Christ as required of any Catholic Christology, but brings the Incarnation into relationship with the cosmic process as a whole. Such a Christology safeguards the basis of Christian devotional life and sacramental experience, and offers a powerful incentive to Christian "action."

## CHRISTIANITY A GENTILE RELIGION IN GALATIANS 2: 14

By ERNEST CADMAN COLWELL, University of Chicago

The reader of the New Testament who tries to explain the meaning of this verse runs into difficulties. These difficulties are very real and have led the commentators to perform some very intricate mental gymnastics in the attempt to overcome them. But both reader and commentator could easily avoid the difficulties by changing the translation or interpretation of one word ( $\zeta\eta\varsigma$ ) in the verse.<sup>1</sup>

The translation of the verse as given by Professor Goodspeed is as follows: "If you live like a heathen and not like a Jew, though you are a Jew yourself, why should you try to make the heathen live like Jews?" The Revised Version, the American Revised Version, and the King James Version are much the same. The *Twentieth Century New Testament* substitutes "adopt Gentile customs" and "adopt Jewish customs" for the two occurrences of "live" in Goodspeed's translation. Moffatt makes the question read: "why do you oblige the Gentiles to become Jews?" and Weymouth's translation is similar. But they are all agreed on translating  $\zeta\eta\varsigma$  as "live," evidently with reference to eating with Gentiles, or a more general non-Jewish way of life.

The fundamental difficulty with this translation is that the conditional clause implies as a fact a condition which does not exist. Peter is not "living as a Gentile" at the time this statement is made; thus the advocates of this translation are

<sup>1</sup> The translation and interpretation advocated in this article were suggested to me by Dr. Andrew Sledd, Professor of Greek and New Testament Literature in the Candler School of Theology, Emory University. The idea is his; any faults in its presentation are mine. Dr. Sledd anticipates that we will find that this translation has had a place somewhere in the long history of the interpretation of the epistle, but I have not as yet been able to find a single advocate for it.

driven to an appeal to "Peter's general principles, as acted upon long before at Caesarea (Acts 10: 28) and just lately at Antioch (2: 12)." <sup>2</sup> Burton claims that the admitted fact to which the supposition refers need not be an act at that very time in progress. "Grammatically it is doubtless to be taken not as a present for an imperfect, but as a general present, describing a habit or mental attitude which, being illustrated by a recent act, may itself be assumed to be still in force (cf. Mk. 2: 7; Mt. 12: 26 ff.; Acts 22: 7, 8; 23: 3, 4 etc.)." <sup>3</sup> But how in Galatians 2: 14 can we assume that the attitude exemplified in 2: 12 is still in force when in 2: 12b-13 an action is reported which plainly shows that said attitude is not still in force? Not one of Burton's parallels is a real parallel since in none of them has the "recent act" been followed by another of diametrically opposite type, as is the case in Galatians. Lagrange takes much the same position as Burton does: he admits the difficulty, and suggests that Peter's "conviction (that a Christian should live like a Gentile) was permanent even if his practice was not." <sup>4</sup> As I have suggested above there is no evidence for such a permanent conviction, nor is Paul here concerned with Peter's convictions. Lietzmann suggests that "live" is to be understood with some supplied phrase like "occasionally" or "under some circumstances." <sup>5</sup> He also quotes Zahn's weak suggestion that eating was the only detail in which Peter had given up his Gentile way of living—he was still living as a Gentile in many other ways. The only obstacle to the first suggestion is that if Paul had meant to accuse Peter of "occasionally" living like a Gentile, he would have said so; but he actually says nothing of the kind. And Zahn's interpretation is a grim effort to make Peter inconsistent in some way or other and yet interpret "live like a Gentile" with reference to eating, etc.

<sup>2</sup> J. B. Lightfoot, *St. Paul's Epistle to the Galatians*, London, 1880, p. 144.

<sup>3</sup> *The Epistle to the Galatians* (The International Critical Commentary), New York, 1920, p. 112.

<sup>4</sup> M. J. Lagrange, *Saint Paul Épître aux Galates*, Paris, 1926, p. 45.

<sup>5</sup> H. Lietzmann, *An die Galater*<sup>2</sup> (Handbuch zum Neuen Testament 10), Tübingen, 1923, p. 15.

A second weakness in the current interpretation is that it makes Paul's charge against Peter unbelievably weak. That charge, as the commentators point out, is that Peter is inconsistent in that he, a Jew, lives like Gentiles, and yet wants Gentiles to live like Jews. But if living like a Gentile refers to eating with Gentiles, Peter has stopped being inconsistent before Paul starts speaking. Paul is well aware of this; and, strange as it may seem, it is because Peter has stopped being inconsistent that Paul attacks him for being inconsistent. If "live like a heathen" refers to eating with Gentiles, Paul has absolutely no case against Peter; for, as Paul has just told the Galatians, Peter has stopped eating with Gentiles. Peter could point out that his inconsistency was a thing of the past, and could claim Paul's approval for his present consistency. It is quite true that we have here no contemporary stenographic report of the debate; but the Galatians, even if they were North Galatians, cannot be supposed to be so stupid as to overlook the weakness of such an argument; nor does it seem probable that the forceful Apostle to the Gentiles would advance such an untenable argument. In other words, whether Paul is here thinking of his argument with Peter or of his appeal to the Galatians, the present interpretation of this verse makes him use an argument whose weakness has been felt by every commentator since his day.

A further difficulty with the present rendering, though a relatively unimportant one, is the fact that it somewhat divorces verse 14 from what follows. In general the commentators recognize that the connection of every part of the section 2: 14-21 is so close that it is impossible to tell where, if ever, Paul turns from the specific situation to the general one. Yet with the sanction of the present interpretation and one of Westcott and Hort's half paragraphs, they usually divide the second chapter after verse 14. It is a minor point, yet worth consideration, that a division inside this speech of Paul's does not seem a very probable thing, and certainly not after the

opening sentence. Yet the present translation invites such a division, for the following verses have nothing to say about Peter eating with Gentiles. We have been so careful in trying to answer the question Where does Paul stop talking to Peter and start addressing the Galatians? that we have overlooked the obvious answer that it is where he addresses the Galatians (3: 1). This is due to the present misinterpretation of 2: 14, an interpretation which obscures the close connection with the following verses.

Another minor difficulty is the difficulty of differentiating accurately between *ἐθνικῶς καὶ οὐκ Ἰουδαϊκῶς ζῆς* on the one hand and *Ἰουδαῖζειν* on the other. The current translations (with few exceptions: only Moffatt and Weymouth of those I have at hand) translate *Ἰουδαῖζειν* as though it were *Ἰουδαϊκῶς ζῆς*, a phrase which Paul would never write as an assertion of fact, and one which he very obviously did not write here.

All of these difficulties vanish if the passage is translated so as to mean: "If you, though you are a Jew, obtained (Christian) life in the Gentile way (*i.e.*, by faith), and not in a Jewish fashion (*i.e.*, by obeying the Law), how can you compel the Gentiles to obey the Jewish Law (as a requirement of the Christian life)?" Thus the conditional clause implies a condition which *does* exist: it was by faith that Peter received the Christian experience—Peter "lives," in the religious sense, in a Gentile fashion. This translation of *ζῆς* in the qualitative religious sense makes Paul's charge a serious one involving real inconsistency on Peter's part. He accuses Peter of putting Christianity on a basis other than the basis on which Peter's own Christianity rested. And, further, this verse is then seen to be the text for the sermon that follows, every bit of which carries the same idea, verses 15-16 being nothing more than a paraphrase of verse 14, a paraphrase which is developed in verses 17-21. Paul is here speaking with direct reference to the situation at Antioch and Peter's attempt to justify himself after his withdrawal from the Gentiles. Verses 17-18 meet Peter's claim (supplied by those

from James?) that association with sinful Gentiles would make Christianity and even Christ sinful. Not so, says Paul, the sin would be to turn back now to supporting the Law which we repudiated by being saved ἐθνικῶς. Verses 19-21 elaborate this "dying to the Law" and justify it by referring to the greater advantage of living with Christ by faith; *i.e.*, like a Gentile. Thus the one theme of 2: 14-21 is that Peter and Paul (and all Jews in the Christian church), though they were Jews, were saved by faith, a Gentile and not a Jewish method of salvation.

Then Paul makes exactly the same appeal to the Galatians that he has made to Peter in 2: 14f.—Had they become Christians ἐθνικῶς or Ἰουδαϊκῶς, by obeying the Law or by faith? So also Abraham was saved by faith. In fact all of them: Peter, Paul, the Galatian Christians (and Abraham) entered Christianity and were Christians by faith; that is, ἐθνικῶς. And the "live" of 2: 14, the "receive the Spirit" of 3: 2, the "believed" of 3: 6 are all equal to the "justified" of 2: 16, which Paul uses to explain his use of ζῆς in 2: 14. This makes of 2: 14 to 3: 6 one unified argument which grows naturally out of the inconsistent action of Peter at Antioch. And the climax of the section, Abraham, is the connecting link with what follows.

That ζῶ is a possible equivalent of δικαιῶ in Paul's writings is shown by his usage elsewhere in Galatians. Aside from his use of "live" in a qualitative religious sense in 2: 19-21, the possibility is clearly established by his usage in 3: 11 and 5: 25. In 3: 11 the two words are used almost interchangeably, ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ θεῷ δῆλον, ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται . . . ; and in 5: 25 the life referred to is undoubtedly that quality of inner life received at conversion to Christianity, Εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν. Walter Bauer in his *Wörterbuch zum Neuen Testament* gives as one of the meanings of ζῶ, "to live, of the supernatural life of the child of God," and he refers to Galatians 5: 25 and 2: 20 for a description of this life. Thus there can be no lexical objection



to regarding the  $\xi\tilde{\eta}$ s of Galatians 2: 14 as a reference to the spiritual life of Christians.

If this interpretation is sound, it puts Paul, in spite of all his Jewishness, on the side of the Hellenists who argue that early Christianity functioned  $\epsilon\theta\nu\iota\kappa\tilde{\omega}\varsigma$  and not  $\text{'Ιουδαϊ}\kappa\tilde{\omega}\varsigma$ . By implication also Peter, the erstwhile champion of "Jewish Christians," confesses that his life *as a Christian* is a Gentile and not a Jewish way of life. This interpretation also lends some support to the view that the genesis of Peter's Christianity was a Gentile experience of his master as Risen Lord.

## CHRISTIAN SOCIOLOGY: A SCHEME OF STUDY<sup>1</sup>

By JOSEPH F. FLETCHER, London, England

The moral and religious consequences of the present (and growing) economic crisis are so obvious that it may no longer be regarded as a purely secular problem. In a very important sense, no Christian can possibly think that man's economic activity is or ever was outside the scope of a Christian view of life. The student of Church history will be quick to say that what requires explanation is not the claim that economic relations are within the purview of religion, but the claim that they are not. Until the seventeenth century, the clergy were in possession of canons and (confessional) manuals which supplied an authoritative moral theology to cover the whole range of manufacture, trade, and marketing.

While modern economic theories and practices have developed and entrenched themselves, Christian teachers have let their influence in the social economy go by default. Efforts to judge economic thought and action by the Faith—efforts which may be roughly described as 'the Christian Social Movement'—have never been official or dogmatic. In fact, the less *historical* view of the boundaries of religion has come to appear the accepted one.

The witness of the Christian Social Movement has failed to a large extent because it has concerned itself with *moral* issues only. But religion is as much concerned with truth as with goodness or justice, and the Christian witness must weigh and judge the truth or falsity of current economic doctrines, as well as pass moral judgments on their effects. The Christian view of life must be a reasoned, formulated view, based on study and earnest consecration.

<sup>1</sup> Reprinted by permission from *The Teaching Church Review*, i. 4 (October 1931), pp. 115-119, London: S. P. C. K.

The following paper is intended to introduce students to the subject of social thought, with special reference to the Christian doctrines and values involved. The books recommended in the six sections, which are conventional divisions of the subject, are classed as (A) for group leaders with some background of reading in economics and sociology, and (B) for students with no particular background at all.<sup>2</sup> A 'topical' question ends each section, as a leading enquiry for possible group discussion.

### I. THE PURPOSE OF BUSINESS, AND THE 'GOOD LIFE'

Economic activity may be said to exist for the purpose of producing goods in order that men may enjoy them. We ought to be able to say, further, that the goods themselves are to provide a material means for the wider purpose of spiritual and cultural life. This is the first qualification of economic objectives that the Christian sociologist is required to make. But the purpose of most people who invest in modern business enterprises, industrial or commercial, thereby providing the necessary *capital*, is to receive back *profit* in the form of dividends or interest.

In these days 'usury' means *excessive* payment for the use of money, but down to the seventeenth century it meant *any* payment ('profit') for its use, and was universally condemned by the Church. Has the reasoning of the Church in pre-capitalist times been rendered invalid by modern conditions? Modern business is entirely dependent upon privately owned capital, which means that only a few of those dependent upon it have any control over it; and, in so far as

<sup>2</sup> Those who are interested in current discussions of the problems of Christian Sociology in England should read *Christendom: A Journal of Christian Sociology* (Blackwell, Oxford), quarterly, 2s. net; *The Commonwealth: A . . . Christian Social Magazine* (Letchworth Garden City, Herts), monthly, 6d. net; *The Socialist Christian* (17-20, Holborn Hall, Gray's Inn Road, London, W.C. 1), monthly, 6d. net; *The Torch* (Industrial Christian Fellowship, 4 The Sanctuary, Westminster), monthly, 1d. net; *The Catholic Crusader* (Christopher Cottage, Thaxted, Essex), monthly, 2d. net.

its purpose is merely to render profits to the capitalist, it must certainly be an object of critical Christian scrutiny.

The root problem which Christian teachers in the Early Church and Middle Ages faced was, how to restrain avarice and the economic tyranny which followed in its train. Today, the very motives which were once suspect as unchristian form the economic basis of our civilization. It is claimed by many critics of the present system that the profit motive is the cause for its failure to provide either work or goods for millions, while many live in luxury. Are the words of St. Augustine no longer true, that 'where there is gain, there is loss: gain in the coffers, loss in the conscience'?

#### TOPIC FOR DISCUSSION

*Is the basis of our modern economic system consistent with Christian values and Christian teaching?*

#### Books

##### (A)

- R. H. Tawney: *The Acquisitive Society*. 1921. Bell. 4s. 6d.  
 A. J. Penty: *Towards a Christian Sociology*. 1923. Allen and Unwin. 6s.  
 Malcolm Spencer: *Social Discipline in the Christian Community*. 1926. Longmans. 4s. and 2s. 6d.

##### (B)

- H. F. Ward: *Our Economic Morality*. 1929. Williams and Norgate. 8s. 6d.  
 W. Rauschenbusch: *Christianity and the Social Crisis*. 1924. Macmillan. 7s. 6d.  
 W. G. Peck: *The Divine Society*. 1925. Student Christian Movement. 6s.

#### II. ECONOMIC HISTORY AND THE CHRISTIAN TRADITION

The Industrial Revolution (change from individual, craft production to machine production) has brought men together in a closer association and fellowship. But when the Church

was formulating its canons of moral theology, and enforcing them, in ages past, 'industry' was carried on in small shops and the workers' homes. Now we have great factories, with 'mass production,' and mill districts as proletarian home centres. Applied science, in the form of 'labour-saving devices' (which do not save the labourer anything!), has created machinery owned by 'companies' of investors, and workmen no longer own the tools with which they work, or have any control over them. Therefore, it is desirable that we should examine the traditional economic teaching of the Church in the light of new conditions, as well as revive them.

Is the medieval idea of Natural Law, for example, as the background of the Christian Revelation and of Christian social laws, a valid principle in the present order of Industrialism? How far are the traditional (though lapsed) doctrines of the Just Price, and of the Sins of Usury and Avarice, still justified and applicable today? These are only a few of the questions which arise from an historical examination of Christian Sociology.

Not the least important question which faces us in a study of Church history is how and why the Church lost its recognized right and practice of examining and ruling on social-economic matters. That it did so, in the period between the Renaissance and the Industrial Revolution which saw the emergence of Capitalist economy, is evident. The historical evidence suggests that the Church's abdication and the rise of Capitalism were not unconnected.

#### TOPIC FOR DISCUSSION

*Is it no longer right or reasonable for the Church to 'interfere' in the economic sphere?*

#### *Books*

#### (A)

Max Weber: *The Protestant Ethic and the Spirit of Capitalism*.  
1930. Allen and Unwin. 10s. 6d.

W. Cunningham: *Christianity and Economic Science*. 1914. Murray.

Out of print, but important. Apply at libraries.

Bede Jarrett: *Social Theories of the Middle Ages, 1200-1500*. 1926. Benn. 16s.

(B)

R. H. Tawney: *Religion and the Rise of Capitalism*. 1929. Murray. 6s.

F. H. Stead: *The Story of Social Christianity*. 2 vols. 1924. Clarke. 6s. each.

F. C. Grant: *Economic Background of the Gospels*. 1926. Oxford Univ. Press. 7s. 6d.

### III. INDUSTRY AND CHRISTIAN PRINCIPLES OF PRODUCTION

Modern Industrialism presents, particularly on the human and emotional side, the most poignant and pressing problem of Christian Sociology. How are we to regard it, who heed the command 'to seek first the Kingdom of God,' and believe that if we do so all else 'shall be added'? What have been the causes of a hundred years of strikes, lockouts, and unemployment crises which result in widespread misery and divide workers and employers into rival groups? Has the Church interested herself in these questions?

Since the World War the development of machine industry has reached a point where relatively few wage-workers are required for sufficient production to meet the demands of the available market. Hence the present (and increasing) 'technological' displacement of workers, creating quite a different problem from the former 'cycles' of unemployment. Poverty in an age of plenty, the present problem, is the result of the fact that technical skill has made it possible to produce quantity and quality undreamed of in the past, while the wage system and other economic factors prevent our consumption of it. The very abundance of Industry aggravates the *human* problem. We are embarrassed by our riches.



Industry has solved the technical problem, but only (if we accept the Christian doctrine of Man) at the expense of human values. The paradox is the result of blind submission to abstract economic 'laws.' The social consequences are painfully apparent in all Christian countries. The Church, knowing that 'the earth is the Lord's, and the fulness thereof,' intent on the life 'more abundant,' must offer its solution. That there is a solution is surely an article of faith to all who believe that God's Self-Revelation affects the social life of man.

This is no idle and unrealistic sentiment; it is a recognition of the physical and spiritual resources within the reach of common men. But the solution will not be found by merely ploughing conscientiously in the old furrows.

#### TOPIC FOR DISCUSSION

*How far is the Industrial System, in its own nature and in its social results, inconsistent with the ideal of the Kingdom; and to what extent are other forces concerned in those results?*

#### Books

##### (A)

- Copec Commission Report (IX: *Industry and Property*).  
1924. Longmans. 3s.  
Malcolm Spencer, ed.: *The Kingdom of God in Industry*.  
1927. Independent Press. 6d.  
Jerusalem Report: *Missions and Industrialism*. 1928. Oxford  
Univ. Press. 3s. 6d.

##### (B)

- Archbishops' Committee Enquiry: *Fifth Report: Christianity and Industrial Problems*. 1918. S. P. C. K. 2s. 6d. and 2s.  
S. Miller and J. F. Fletcher: *The Church and Industry*. 1930. Longmans, 10s. 6d.  
Malcolm Sparkes: *Modern Industry*. 1927. Student Christian Movement. 1s. 3d.

## IV. FINANCE AND THE POWER TO CONSUME

The expression 'Poverty in the midst of plenty' states the central economic problem of the day, from the Christian view-point as absurd as it is deplorable. We are in a position of stalemate. People desiring food and services continue in a state of serious want, while idle plant and workless men clamour to be allowed to produce things. They cannot, because there is not sufficient money diffused among consumers to place orders. It is, in short, a *financial* difficulty.

An examination of the financial problem will reveal the fact that it is primarily one of *credit*. Only a small fraction of the 'money' in circulation is actually currency; most of it only exists as bills of exchange and in bank ledgers. Are the principles upon which credit is extended (which means 'money' *created*) logical and just, as judged by Christian values and Christian goals?

Financial credit, dividends and the wage system, and the price factor in marketing and consumption, so far as strictly economic considerations are concerned, are the keys to most of our social tragedy. The doctrine of the Just Price, as one example of Christian economic theory, may hold the clue to a wise principle of computing economic cost, and of equating purchasing power with the volume of production. Acceptance of this doctrine would radically affect our Monetary System.

The chief problem once was to *produce* enough. Today the chief problem is to *distribute* what is produced. Money, originally devised as a mechanical implement of distribution (or trade), has under Capitalism assumed a dominant control of the economic process, from beginning to end. The Bank has dispossessed the Factory; and the moneylender rules the artisan.

## TOPIC FOR DISCUSSION

*To what extent is the financial system responsible for any failures in our economic life; and is there any formulated or latent*

*principle in Christian Sociology of significance in regard to Finance?*

*Books*

(A)

- J. A. Hobson: *Wealth and Life*. 1929. Macmillan. 15s.  
 V. A. Demant, ed.: *The Just Price*. 1930. Student Christian Movement. 4s. 6d.  
 C. H. Douglas: *Economic Democracy*. 1921. Cecil Palmer. 6s.

(B)

- C. M. Hattersley: *This Age of Plenty*. 1929. Pitman and Sons. 3s. 6d. and 6s.  
 D. A. Barker: *Cash and Credit*. 1910. Cam. Univ. Press. 3s.

V. THE POLITICAL PHASE AND 'CHRISTENDOM'

Immediately the question of Christianity in relation to politics arises, the medieval conception of 'Christendom' is recalled. Should it be our ideal to revive it? This question, like any other concern of the Christian student, leads to a critical analysis of theories of the State, monarchical, democratic, fascist, and communist. The study of sociology and economics, particularly in the light of religious values, inevitably coincides at many points with the problems of Political Science.

The nature of the League of Nations Covenants, and of disputes which have led to, and still threaten war, indicate the prime importance of economic facts. Indeed, the effort of countries to sell abroad what they (often need but) cannot consume at home, in a keen competition for foreign markets, is an ever-present source of diplomatic uneasiness.

Thus in respect of export commerce, as well as of governmental concern in the conduct of domestic trade and fiscal policy, politics becomes an integral part of the social problem. Consequently, such questions as the 'political' affiliations of individual Churchmen assume importance.

The so-called 'democratic' State, the political form of the leading Christian nations, will invite special scrutiny, especially since an obvious criticism is that in such states it is economic power, rather than electoral power, that decides governmental policy. It is necessary to form some rational view of the Christian's duty as a citizen, and of the extent to which the authority of the State may be challenged by Christian conscience and loyalty to the Universal Brotherhood.

#### TOPIC FOR DISCUSSION

*What have been, and what are, the valid political teachings of social Christianity, and how may they be applied by individual Christians and the Church?*

#### Books

##### (A)

- H. J. Laski: *Grammar of Politics*. 1925. Allen and Unwin. 18s.  
 C. E. Osborne: *Christian Ideas in Political History*. 1929. Murray. 10s. 6d.  
 J. N. Figgis: *Studies of Political Thought: From Gerson to Grotius, 1414-1625*. 1923. Cam. Univ. Press. 7s. 6d.

##### (B)

- W. Temple: *Christianity and the State*. 1928. Macmillan. 4s. 6d.  
 A. J. Carlyle: *The Influence of Christianity upon Social and Political Ideas*. 1912. Mowbray. 1s. 6d.  
 S. C. Carpenter: *Democracy in Search of a Religion*. 1929. Student Christian Movement. 6s.

#### VI. THE THEOLOGY OF CHRISTIAN SOCIOLOGY

Much of the doctrinal background of Christian Sociology will come up for consideration as the study goes forward. But some students will wish to have a more technical grasp of the theological 'substructure' of their problem.

For instance, does the history of theology explain why so much religious thought tends to be concerned exclusively with *individual* problems? The Gospel is 'good news' of *corporate* as well as individual salvation.

The decadence of individual morality, so often ascribed to a weakened faith in dogmatic religion, may actually be due to the abandonment (at the Reformation) of religious sanctions as the basis of social and international life. In politics, Augustine's City of God has been succeeded by the creation of National States; in commerce and manufacture, the *Summa Moralis* has fallen before *laissez-faire* and competitive enterprise for private profit. The perverted eighteenth-century idea of Natural Law has replaced the Christian doctrine. God is being thrust out of society.

The ethical teachings of Jesus, the concept of the Kingdom of God, millenarian faith, the medieval doctrine of the Two Swords, the Protestant principle of justification by (individual) faith, and the Calvinistic doctrine of predestination, are some of the theological questions which may be examined profitably.

We must understand that Christianity is concerned with Life Here, as well as with Life Beyond. A survey of contemporary religion will show how *private* faith, and the divorce from religion of even the most 'earthy' accompaniments of man's earthly life, ends in a denial of the Sacramental principle. This is impossible for those who offer and present themselves, their souls and bodies, 'to be a reasonable, holy, and lively sacrifice' unto God.

#### TOPIC FOR DISCUSSION

*What element, or elements, in theology and the historic faith of the Church, provide a rational basis for a Christian view of social life?*

#### Books

#### (A)

E. F. Scott: *The Kingdom and the Messiah*. 1911. T. and T. Clark. 6s.

- A. E. Garvie: *The Christian Ideal for Human Society*. 1931.  
Hodder and Stoughton. 16s.  
C. C. McCown: *The Genesis of the Social Gospel*. 1929.  
Williams and Norgate. 12s. 6d.

## (B)

- A. Harnack and W. Herrmann: *The Social Gospel*. 1907.  
Williams and Norgate. 4s. 6d.  
P. E. T. Widdrington: *The Return of Christendom*. 1922.  
Commonwealth Press, Letchworth Garden City, Herts.  
2s. 6d.  
P. B. Bull: *The Economics of the Kingdom of God*. 1927.  
Allen and Unwin. 6s.



## NOTES AND COMMENTS

By BURTON SCOTT EASTON, General Theological Seminary

The *Bulletin* of the American Council of Learned Societies for last May is entitled "Publication of Books and Monographs by Learned Societies" and makes exceedingly interesting reading. Most material that marks a real advance in learning presents a very serious problem when presented for publication, since the reading circle to which genuinely technical works appeal is always very small. The only hope, then, for the proper circulation of such knowledge is for endowment of some sort or other, and endowment controlled and administered by a truly learned society is the most satisfactory of all.

Of the eighteen constituents of the American Council only twelve have seriously undertaken this work. These twelve have received—for the most part since 1919—a total of \$229,098.74, of which \$29,349.71 is for endowment in the narrower sense of the word, leaving only the income available. The Carnegie Corporation contributed \$93,000, the Council itself \$8,500, individuals \$57,653.40; the balance coming from miscellaneous sources. In the last ten years \$114,802.63 was invested in the publication of 60,051 copies of fifty-nine books. Of these 12,374 copies were sold—this is just about the proportion that might be expected—and 19,630 were distributed free of charge; 28,047 therefore still remain in the various publishers' hands. The total proceeds from the volumes that were sold has been \$41,065.89; not much more than one third of the total outlay.

The report proceeds to note: "There is a distinct tendency in the policy of these societies to recognize the society's indebtedness to the author." This recognition, however, cannot normally take any very concrete form. Royalties are

usually granted only after publication expenses have been met; and the above figures show how rarely this can be the case. So the author, who may have spent four or five years in the preparation of the book, must generally content himself with being "allowed a number of free copies," which in the Modern Language Association amounts to ten; he may, however, not even receive so parsimonious a recognition as this. He may count himself lucky, indeed, if he is not presented with a good-sized bill for allowing the world to be enriched with the treasures of his special knowledge. That such is the case is naturally no fault of the Council; they have almost worked miracles with the scanty funds at their disposal. But a rather serious indictment is thus drawn against the popular indifference that allows such a condition to continue. We learn with dismay, for instance, that although Dr. S. A. B. Mercer's definitive edition of the Amarna Letters is ready for the press, the American Oriental Society had when the report was published no means of meeting the estimate of \$4,250 required for publication.

Much of the report is occupied with the serious problem of marketing: whether or not to employ commercial publishers as intermediaries. And there are some valuable suggestions about the preparation of manuscripts in such a way as to reduce expense to a minimum. All authors should know the importance of editing a manuscript in a uniform printer's "style." And they should know also that in ordinary monotype work each special character costs anywhere from \$3.00 to \$12.00, while a line plate made from a proper drawing can be prepared for comparatively little.

The editor of *Rotulus* (Dr. E. von Scherling) announces in the October number the discovery of a fourth century Gospel fragment containing St. Matthew 13: 32. The fragment had been used in the binding of a ninth century Arabic manuscript, and could be deciphered only in connection with another fragment similarly used now in the University of Strassbourg library.

Another interesting discovery is material by Abelard concerning the Synod of Sens in 1140. At the University of Heidelberg a manuscript has been identified as a letter by him prior to the meeting of the Synod, appealing to his supporters to come to Sens, and describing from his own standpoint the motives that actuated Bernard of Clairvaux. And at the Munich Staatsbibliothek a fragment of his defense at the Synod has been recovered; this is particularly important since this defense has always been supposed lost.

The place of Harnack on the editorial board of the *Texte und Untersuchungen* has been filled by the appointment of Professor Erich Klostermann.

Sir Henry Lunn is retiring from the editorship of *The Review of the Churches*.

A welcome newcomer in the periodical field is *Christendom*, a small quarterly published by Blackwell of Oxford. It describes itself as "A Journal of Christian Sociology" and is edited under definite Anglo-Catholic auspices.

The University of Chicago's splendid collection of Gospel and other Biblical manuscripts is growing apace, largely from the unexpected field of Chicago itself. It appears that immigrants bring with them family Bibles, and that a very real proportion of these Bibles are in manuscript; this form being regarded as having a sacredness denied to products of the printing-press. The daily newspapers have already given prominence to the "Colosimo" codex—Jim Colosimo being a well-known figure in Chicago's gangland, and the volume serving the rather curious purpose of an oath book for members of the gang. But from the scientific standpoint the codex is a majuscule Lectionary of the tenth century in superb preservation; its present custodians report that "as an example of Byzantine calligraphy it has few peers in America or in the world." Armenian manuscripts are similarly coming into scientific light, and even a few in Syriac. The importance of such discoveries for New Testament textual criticism is, to be sure, generally of little moment; from the very nature of

the case the texts represented are bound to be those in ordinary church use. But as examples of Byzantine or Oriental paleography the value of the manuscripts is high; when illuminated this value is further increased.

The death of Hall Caine recalls his occasional excursions into theology, of which his *The Christian* (1897) was the most successful.

William Converse DeWitt was born in 1860, and graduated from the Western Theological Seminary in 1886 at the first commencement exercises held by this institution. After nineteen years spent in parish work he returned to the Western Seminary as its dean in 1905 and held this office for twenty years. During his administration the school was reorganized twice, once when he first took the position and again after the removal to Evanston just before his retirement. Himself not a theologian, he had a keen appreciation of academic ability and under his direction the Seminary was raised to a high rank. In 1914 he wrote a manual of pastoral care entitled *Decently and in Order* which proved immensely serviceable.

John Alfred Faulkner was born in 1857 and was educated for the Methodist ministry at Drew Seminary and abroad. In 1897 he was appointed Professor of Church History at Drew. Among his writings are *The Methodists* (1903), *Cyprian* (1906), *Erasmus* (1908), *Crises in the Early Church* (1912), *Wesley* (1920), *Modernism* (1921), and *The Miraculous Birth of Our Lord* (1924).

Alfred William Gough, prebendary of St. Paul's Cathedral, was born in 1862. He was deeply interested in practical Christian sociology and during the war he was vice-president of the British Workers' League. His books were of a corresponding nature, as in his *Saving of Democracy* (1920) and *The Fight for Man* (1925). In 1906, however, he published a *Life of Christ*.

Latta Griswold was born in 1876. Graduating from Princeton in 1901 he entered the Princeton Seminary, but after two years he transferred to the General Seminary, from

which he graduated in 1905. His ministry was spent in parish work and in teaching. Beside a number of lighter works he published *The Episcopal Church* in 1916.

Herbert Armitage James, president of St. John's College, Oxford, was born in 1844. Although in educational work most of his life his publications were very few.

Charles Johnston, born in Ireland in 1867, had an adventurous life, including a tenure in the Indian Civil Service and two years in the United States Army during the war; he became a United States citizen in 1903. Deeply interested all his life in Oriental subjects he translated, e.g., the Bhagavad Gita and Deussen's *System of Vedanta*. His own writings were of a miscellaneous character, but *The Parables of the Kingdom* (1909) should be mentioned.

Alphonse Lukan, born about 1859, was well known in France as a Roman Catholic controversial writer, who was also interested in sociological problems.

Clifford Herschel Moore, born in 1866, was one of the best known of the American classicists. An interest in the history of religion revealed itself in his *Religious Thought of the Greeks* (1916; 2d edition in 1925) and his *Pagan Ideas of Immortality* (1918).

Dominicus Prümmer, born in 1866, was a German Roman Catholic specialist in canon law and moral theology; his various manuals—all written in Latin—have had a wide circulation.

John Alexander Selbie, born in 1856, earned the deep gratitude of all scholars by acting as the responsible editorial assistant to the late James Hastings in his multitudinous encyclopædic output.

Andrew Seth Pringle-Pattison, a Scotch metaphysician of eminence, was born in 1856. Educated in Scotland and in Germany, he began in 1880 the teaching work in which he spent his life, and published his first book—*From Kant to Hegel*—only two years later. The philosophy of religion was constantly prominent in his interests, and among his works are

*Man's Place in the Cosmos* (1897; enlarged edition 1902), *Two Lectures on Theism* (1897), *The Idea of God in the Light of Recent Philosophy* (1917) and *The Idea of Immortality*, the last two works being his two series of Gifford Lectures.

Ulrich von Wilamowitz-Möllendorff, one of the world's very greatest classical scholars, was born in 1848; in 1876 he became professor at Greifswald, in 1883 at Göttingen, and in 1897 at Berlin. Although fully acquainted with the problems of theology—he and Julius Wellhausen were close friends—he constantly avoided them in his published writings and it is only in his posthumous book—*Die Glaube der Hellenen*, which is now appearing—that he wrote explicitly on any religious theme.



## BOOK REVIEWS

*Jesus and The Gospel of Love.* By Charles E. Raven. New York: Henry Holt & Company, 1931, 452 pages. \$3.00.

Canon Raven through a series of works all closely connected—*Apollinarianism*, *The Creator Spirit* and *A Wanderer's Way* are the chief—is gradually bringing to formal completeness a most valuable scheme of Christian apologetics, to which the present volume makes a further contribution. The center of his system is his doctrine of the Incarnation, which on page 264 he summarizes thus: Jesus "supplies . . . a revelation of God in terms of human personality. In Him the eternal is incarnate, and God and man are one: yet He is not an intruder from another region but the perfect expression of that which is also revealed in varying degrees by the universe and by mankind." The "varying degrees" here are important; Canon Raven by their use is able to use any good religious experience as contributory to his argument, no matter where it originates. Yet he is not content to treat the revelation in Jesus simply as something of the same sort only better. He insists that there is in Jesus an element of historical discontinuity; knowledge of the historical conditions of his ministry may help us to understand his words but such knowledge does not explain them. As a result Jesus is more than a merely historical figure, and in him we find the key to the meaning of existence and the final explanation of reality.

Perhaps half the volume is devoted to an exposition of this theme. Most of the remainder of the work is a rebuttal of what Canon Raven regards as Christianity's chiefest enemy, namely Apollinarianism. He uses the word in a rather special sense of his own. To him it means not only the specific doctrine of Apollinaris—generally understood as an assertion that in Jesus the Logos took the place of what we should call the human intellect—but also any doctrine of the

Incarnation that teaches that Jesus' human mind was so flooded with divine knowledge that the human quality was only formally preserved. (In this way it is possible for the author to call Athanasius an "Apollinarian.") Such a doctrine makes a sharp antithesis between the human and divine and in the Incarnation there is actually an "intrusion from another region." The revelation which is experienced "in varying degrees by the universe and by mankind" is thus rendered illusory; there is only *one* revelation and all others are false.

Now we hope that in some future volume Canon Raven will develop his positive argument consecutively without reference to the point of view that he considers hostile. Humanly speaking, no doubt, he is not to be blamed for writing as he does. His own position is so easily capable of distortion that unfriendly critics have done him grave injustice, and the complaints he makes are justified. But the polemic atmosphere thus engendered is not one in which a cause can be persuasively stated, nor is it easy to follow the delicate thread of an argument that is constantly broken off by sallies against opponents.

It is to be hoped also that in a future volume he will refrain from allying his theological deductions with a most individualistic theory of Synoptic Gospel dating. An unsympathetic reader might easily conclude that if this part of the book should be upset—and it rests on arguments that need rigorous testing—the whole structure will collapse. This is quite untrue; Canon Raven could have built quite as easily on the Synoptic conclusions of any recognized specialist. With regard to his handling of the Fourth Gospel, however, the matter is different. To Apollinarianism in any ecclesiastical writer Canon Raven is alert to the last degree, but to the same tendency in St. John he is totally blind. This results in a distortion of history. Apollinarianism—especially in the wider sense that Canon Raven gives it—is not something that begins with (say) Tertullian and that corrupts the tradition of

earlier Christianity. It begins in the first century, is latent in St. Paul and is full-blown in St. John. It was the strength of the later Apollinarians that they could appeal to the Fourth Gospel as their great support and claim its actual and historical sense as their own.

BURTON SCOTT EASTON.

*A Comparative Study of the Literatures of Egypt, Palestine, and Mesopotamia.* By T. Eric Peet. London: British Academy; New York: Oxford University Press, 1931, pp. vi + 136. \$2.50.

This volume contains the Schweich Lectures of the British Academy for 1929, and deals with "Egypt's contribution to the literature of the Ancient World." The ordinary reader, and even the specialist in Biblical studies, does not always have a familiar acquaintance with the Egyptian and Babylonian literatures; or at any rate is not always able to view these literatures in their total development. Professor Peet has here given an admirable survey of the literatures of Egypt and Mesopotamia (*i.e.*, Assyria and Babylonia) as a whole, taking up their various types from the popular tale and lyric to wisdom literature and religious psalm.

The book is replete with translated selections, especially from the Egyptian sources. It is not difficult for even the ordinary reader, familiar with the Bible, to note the parallels; these are especially striking in dealing with the psalms. The author is on familiar ground in dealing with Egyptian, and his own style of translation adds much to the readableness and suggestiveness of the sources. One only wishes that he had given more space to the Tale of Sinuhe.

One misses, also, a final evaluation of Hebrew literature in the terms applied to Egyptian and Babylonian—unless one is to understand by his criticism of these literatures a tacit recognition that the Hebrew literature is above criticism on these points; viz., "the lack of psychological interest," "the question of atmosphere," and finally, the lack of "the power of conjuring with words." In this not only the Egyptians and Babylonians, but even the Hebrews, fall short of the

Greeks. "The Hebrews with their lofty imagination and their love of simile went further in the domain of poetic diction, but the sublime art of which I speak, the art which makes literature what it is, was reserved for the Greeks." However, literature had to begin somewhere, and the later development of Hellenic poetry owes not a little to Egyptian antecedents.

One gains from this survey of the literature (especially of that of Egypt) a better view of the intellectual and mental interests of the ancient neighbors of the Hebrew people. It is no wonder, considering the relative lateness of the Hebrew development and considering that Palestine was the meeting place of a number of cultures, that the traces of earlier influence are clearly recognizable in Biblical literature; the wonder is that the influence was not more pronounced. Furthermore, as Professor Peet makes clear, it can be asserted with confidence that the Hebrews "borrowed nothing which they did not improve upon."

The volume is one that every student of the Bible should read, for it will give him a better view of the religious and intellectual interests of the old Near Eastern world in the midst of which the Hebrews lived.

FREDERICK C. GRANT.

*Semitic Mythology.* By Stephen Herbert Langdon. Boston: Archaeological Institute of America (Marshall Jones Co.), 1931, pp. xx + 454. \$10.00.

With the publication of this volume (V) the series, *The Mythology of All Races*, is complete with the exception of the index volume which is to follow before long. The choice of Professor Langdon to write it was an excellent one, especially in view of the current discussion of Sumerian religion and the widely accepted principle of the taking over of Sumerian myths and legends by the later Babylonians, Assyrians, and Hebrews. Of course Langdon is a first class authority in this field; and his translations and discussions of the Sumerian and Babylonian legends are extremely valuable, especially since they place in the hands of the ordinary reader reliable

translations of these sources. Some of them have never been translated into English before.

The book opens with a chapter on 'Geographical and Linguistic Distribution of Semitic Races, and Deities.' The chapter is poorly arranged, but from it one gathers that Semitic religion in its most primitive form begins with three astral deities, Sun, Moon, and Venus; and that 'they came into contact with Sumerian civilization at such an early period that the real Semitic characteristics of these deities were totally transformed by the Sumerians.' Although Langdon's theory of origins is diametrically opposed to that of Robertson Smith in many respects, he nevertheless likewise holds that 'Semitic religion, pure and undefiled, must be sought in those impenetrable areas of Arabia where the great light of Sumer and Accad did not shine, and in those stray references to the old Semitic cults which survive in Syria, and Phoenicia, and Canaan.' Egyptian influence, on the other hand, was 'not important.' As far as the northern and western Semitic races are concerned, Babylonia is 'the source from which they absorbed all their fundamental ideas'; and this process began when the first South Arabian invasion of Sumer occurred and the first Semitic people learned the arts of civilization from the Sumerians of Mesopotamia.

This is Langdon's fundamental thesis. It is quite clear then that the Hebrew religious myths, derived from Babylonia and localized in Canaan for centuries before the Hebrews arrived, are far older than the Semitic invasion of Palestine in the middle of the third millennium. They go back to the old Sumerian culture which grew up in the lower Tigris and Euphrates valley as early perhaps as the fifth millennium B.C.

Chapter ii deals with the Sumero-Accadian pantheon; and chapters iii-xi deal with the myths, and not only give large selections from the sources, but also are replete with illustrations drawn from archaeological discoveries. The final chapter (xii) deals with the Devils, Demons, Good and Evil Spirits, where an excellent caveat is entered against too ready

a classification of Persian, Jewish, and early Christian theologies under the category of 'dualism.' The mythological religion which lies back of these later theologies was certainly not dualistic in the philosophical sense.

Langdon finds evidence for the existence of the worship of Yaw long prior to the time of Moses ('a name Yahweh, Jehovah, never existed!' p. 43). This god Yaw is identified with the Rain- and Thunder-god, Adad, and the author finds evidence that Yaw was worshipped at Gebal as early as 1000 B.C. and at Beisan by the Canaanites in the fifteenth century. This seems to dispose of the popular theory that Yaw was a Moon-god worshipped in the Sinaitic peninsula. (Incidentally, it is surprising that, despite Yahweh's associations with Sinai, the old Egyptian workmen, or local workmen employed by the Egyptians, in the turquoise mines, were chiefly devoted to *Baalath*, according to the old South Semitic inscriptions found in that region.)

The Hebrew deity El, on the other hand, reappears frequently as a Semitic god, and seems to have been the god of the Habiru whom Langdon finds active along the borders of Babylonia and Assyria in the twenty-second century; and whom we know from the Egyptian monuments were aggressors against Assyria and Palestine as late as the fifteenth and fourteenth centuries. These Habiru he identifies without question with the Hebrews and assumes that they had served for six centuries as mercenary soldiers and traders among the Babylonians, Assyrians, Hittites, Mittanians, and Aramaeans, before they entered and occupied Canaan (p. 72). It is this long continued association with the Sumerians, Babylonians, Assyrians and Hittites which explains the appearance of the great Babylonian myths in the Hebrew mythology (Genesis i-xi). This hypothesis provides a touchstone for arriving at a relative dating of J and E. Naturally, Langdon makes E the original. 'Yaw, the Rain- and Thunder-god, appears to be a West Semitic deity unknown to them under that name until they entered Canaan' (p. 73).



This is an interesting thesis, though the author seems to assume that E underlies parts of Genesis i-xi. It has been more usual to assume that E began with Genesis xx (perhaps including xv. 11-16); and that the Elohist passages in Genesis i-xi belong to P. It is of course not impossible that the P strand here is a redaction of the old E.

Although Langdon's 'anti-Egyptianism' is quite clear, it does not follow that he is a 'Pan-Babylonian' in the old sense. His limited 'Babylonianism' is equally clear. The Epic of Gilgamesh, for instance, reflects historical circumstances; and although there is no reason to suppose that Gilgamesh ever was regarded as a 'redeemer' of men, or that the story of Joseph is a reflection of the epic, it nevertheless 'developed under the glamor of legend into a great national poem which served as medium for teaching some of the most important doctrines of the Semitic-Babylonian religion.'

One surprising omission is the lack of any reference to Cook's edition of Smith's *Religion of the Semites*. This (3d) edition was published in 1927; and its appended notes bring the Robertson Smith theory of Semitic religious origins up to date. The same is true of Cook's *Religion of Ancient Palestine in the Light of Archaeology* (the Schweich Lectures for 1925, published 1930). There is apparently not the faintest recognition that such a book exists.

A word should be added in appreciation of the beautiful and substantial format of the volume, as of the whole series; and of gratitude to the Archaeological Institute, which has made possible the complete publication of the work.

FREDERICK C. GRANT.

*Die Komposition der Samuelisbücher.* By Otto Eissfeldt. J. C. Hinrichs'sche Buchhandlung, Leipzig, 1931, pp. 63. M. 4.

Professor Eissfeldt of Halle has been pursuing a series of minute critical studies on the historical books of the Old Testament, of which have appeared *Hexateuch-Synopse*, 1922, *Die Quellen des Richterbuches*, 1925, and now the latest volume

on the criticism of the book of Samuel. The last works are symptomatic of the revival of interest in the post-Hexateuchal books, Judges to Kings, which have never been subjected to the same detailed criticism as the Hexateuch. For Kings there is a similar thorough treatment by Hölscher in the *Gunkel-Eucharisterion*, 158-213. Eissfeldt discovers three literary sources lying behind the present Samuel, rejecting the view that it is largely made up of detached fragments. Of these sources no. III would have had a more decidedly religious motive. What the relation of these sources with those of the Hexateuch is the writer does not proceed to say, preferring not to confuse his present problem with its further implications (p. 3). His results are presented graphically in a synoptic parallel, pp. 57-62, from which his method can be appreciated with facility. The argumentation is pursued throughout very compactly but with keenness and reasonableness. All students are aware that in the rough there are two main sources for Samuel, to which other material has been added none knows whence. The literary implications of Eissfeldt's results, if approved, are of interest, as they would demonstrate that there were three independent historical sources bearing upon the rise of the Monarchy. Our notion of the early literary ability and output of the Hebrews is thus considerably extended, and the marvel of the early historical literature of that people, exemplified for instance in the Court History of David, is but increased.

JAMES A. MONTGOMERY.

*Overstatement in the New Testament.* By Claude C. Douglas. New York: Holt, 1931, pp. xxv + 252. \$1.75.

The author is Professor of Greek and New Testament Literature in the University of Southern California; and he has made a thorough study, from the literary point of view, of the hyperbolic and other extravagant statements contained in the New Testament. We have had many books on the Parables and on the metaphors and figures of speech in the Bible, and

possibly we shall have more. The language of the Bible is the language of the old Hebrew world, and of the Graeco-Roman-Jewish world of the first century. No doubt many of the statements in the Bible and especially in the New Testament seem needlessly exaggerated. We think of Browning's "fancies like a flower-bell," and the line, "out of three sounds, . . . not a fourth sound but a star"; or we think of the description given a great English stylist—"language gave way beneath the weight of his thought." But even this does not excuse—or explain—the gargantuan overstatement that meets us again and again in Scripture.

We pride ourselves on our scientific ways of thinking, and on plain, accurate, defensible statements representing demonstrable facts. By contrast, the ancient Hebrew and Jew, as Orientals, were poetic both in their religious and in their every-day speech. It is therefore inevitable that we and they should stand in contrast.

One cannot help feeling now and then that the author does not give quite enough credit to the reader's imagination; for example, the treatment of Matthew 5: 32-39 on page 67. On the latter, however, the advice is quite suggestive, "If a man breaks into your house and beats your wife and children, and robs the house, beat him into submission and call the police; but *do not retaliate*; that is, do not break into *his* house and beat *his* wife and children and rob *his* house."

After all, no one is qualified to interpret a literature whose mind is not simply steeped in it day and night; and the person whose familiarity with the Bible goes beyond casual reading of a chapter now and then will certainly recognize the poetic and characteristic oriental exaggeration involved in many passages. For the person who is not familiar with this hyperbolic style, such a book as the present one will be most useful.

FREDERICK C. GRANT.

*Synoptische Studien III: Zu den Sonderquellen.* By Wilhelm Bussmann. Halle: Waisenhaus, 1931, 211 pages. M. 14.

This is the final part of Dr. Bussmann's imposing work and, as the title implies, it is devoted to the "special sources." Of these one is the familiar L of the Feine-Weiss tradition; the conjectural text as printed on pages 111-129 approximates the Weiss reconstruction, although Dr. Bussmann does not include the Infancy sections. Secondly, Dr. Bussmann agrees in principle with Canon Streeter's proposal of a source M for Matthew: its text occupies pages 155-170. The new contribution is the advocacy of a brief source used jointly by Mark and Matthew, which appears on pages 72-81: it contains more or less Mark 4: 26-32, 6: 14-29, 45-56, 7: 1-8: 25; 10: 2-12, 35-45, the Little Apocalypse, 14: 3-9, 27-42, 55-72, 15: 1-20, 22-23, 26-38, and some other scattered verses.

The exceptional merit nowadays of Dr. Bussmann's work is its painstaking minuteness; he has tried faithfully to carry on the tradition of the nineteenth-century Synoptic specialists and to build on their foundations. Every syllable of the text is studied and weighed, and every statement he makes is supported by meticulously assembled evidence. And that his work has not yet received the consideration it merits is due to the fact that there are very few living scholars who have the patience to follow him step by step over so enormous and exacting a field.

A defect, however, was evident from the first part of his book when published in 1925—and it is still evident in the latest portion. Dr. Bussmann has inherited from Bernard Weiss too strong a faith in literary criticism as able unaided to solve the intricacies of the Synoptic problem. The Gospels, as he sees them, are not much more than assembled literary sources, so that the chief task of the critic is to resolve these assemblies into their constituent elements. For St. Luke, indeed, this assumption contains a considerable amount of truth, but most specialists feel that the same is much less true of St. Matthew and far less true of St. Mark. These two

Evangelists rewrote their material with such freedom that mere literary analysis cannot attain the final truth about them.

BURTON SCOTT EASTON.

*As a Jew Sees Jesus.* By Ernest R. Trattner. N. Y.: Scribner, 1931, pp. xii + 232. \$2.00.

Many Jews learned in the New Testament scriptures have written about Jesus: I. Abrahams, Klausner, Montefiore, Simkhovitch—these belong to that company. Rabbi Trattner does not. No one is equipped for the writing and publication of a work on Jesus, from any point of view, who is not thoroughly familiar, say, with the views of Professors Easton and Burkitt, amongst modern scholars, on the historicity of *Mark*; or with Professor Nock's essay, *Early Gentile Christianity*, an authentic work utterly antithetical to McGiffert's *The God of the Early Christians*, one of Rabbi Trattner's principal sources. Moreover, the writer must be expected to know some of the main currents of Christological thought, so that he will not say, "There was, of course, the Orthodox doctrine that Christ was not a man at all . . ." (p. 30).

How the author views the Gospels as sources is indicated in a sentence or two on p. 46. "One who reads the Gospels superficially is only too prone to think that there was a vast cleavage between Jesus and the Jewish religion. In reality nothing could be farther from the truth. There is no gainsaying that the Gospels in their present shape make a very bold attempt to paint this kind of a situation. But it must be remembered that the Gospels, as we now have them, went through many editorial revisions at the hands of Gentile Greek Christians who were not only hostile to Jewish Palestinian Christians but also extremely hostile to Judaism and the rabbis." The author has plainly overlooked (a) the history of events that led to a crucifixion; (b) the results of New Testament textual criticism.

From this point one looks for something of value on the

rabbinical side. Here, for the reader who is unacquainted with the great sources of Jewish learning—the documents or the commentaries which quote them—there is a small store of quotation from apocalyptic and ethical writings containing parallels to Gospel sayings: parallels which for a generation have been no less tempting because they are practically undatable. Appendixes “B” and “C” list some of them conveniently.

With Rabbi Trattner’s thesis one is in hearty agreement: namely, that the key to the understanding of the religion of Jesus is knowledge of the religion of the Jews. Fortunately such knowledge has steadily become more available during recent years. As a popular presentation of that aspect of the study of Jesus, Rabbi Trattner’s book is decently founded upon accurate knowledge.

MAC KINLEY HELM.

*The Unique Aloofness of Jesus.* By Jacob Bos. New York: Richard R. Smith, 1931, pp. viii + 245. \$2.00.

This volume, as its title implies, is designed to set forth the thesis that Jesus is unique in standing aloof and apart from any other man and from human institutions. The author treats his theme in seven chapters, entitled respectively: (1) What Jesus’ (unique) aloofness is not; (2) The Gospel portrait; (3) His hidden and hard sayings; (4) Aspects of mystery in his life; (5) Jesus’ aloofness towards others; (6) In his footsteps; and (7) Jesus and Christianity. In his Gospel portrait the author treats all the four Gospels as standing on a level. His point of view is in no way moulded by the modern views of the Fourth Gospel. In one place (on p. 110) he quotes from the Book of Revelation as though the passage were a genuine saying of Jesus! The sixth chapter, entitled “In his Footsteps,” is devoted to St. Paul.

However much one may sympathize with the author’s thesis (and in some sense every true Christian must sympathize with it) the method by which in this volume the author



seeks to impress it upon the mind of his reader leaves much to be desired. The author at various points in his argument exaggerates, and, to a degree, misrepresents the apartness or aloofness of Jesus from his fellow men. He rightly emphasizes the fact that in his inner experience, in the upward reach of his spiritual vision, in the purity of his life, in the marvellous clearness and depth of his insight, the nature of Jesus rises above our vision and his secret baffles and escapes us. But Mr. Bos overlooks, apparently, the fact that in a lesser degree the same mystery attaches to all great and saintly souls from St. Francis of Assisi to Phillips Brooks. He also is at times so anxious to make a striking contrast that he misrepresents the fact in emphasizing the aloofness of Jesus from his contemporaries and his difference from his followers as represented in the church of today. He states that Jesus was always careful to avoid the appearance of evil, apparently forgetting that the Gospels tell us that Jesus was called a gluttonous man and wine bibber and a friend of publicans and sinners because he mingled so freely not only with the common people but with people of ill repute.

It is evident from the seventh chapter entitled "Jesus and Christianity" that the author has had some unfortunate ecclesiastic experience. He has no use for organized Christianity in any form. Throughout the book the author's caustic criticism is often turned upon scholars and theologians and church members. His criticism reaches its climax, naturally, in the chapter in which he speaks of Christianity and Christ. By Christ he means the historical Christ. God knows the church is sufficiently imperfect! Here its imperfections are ruthlessly held up to ridicule with a vigor that one imagines Billy Sunday might employ if he were a little better educated and more refined. In many cases the criticism is justified, but "it is far easier to criticize superbly than to do the commonest task well." The author presents no remedy. He declares (page 208) that "it" (the church) "is, as it has always been, a creature of its own times and a

plaything of the world, although it hypocritically continues to claim as its Founder, the greatest Misfit of all times." One wonders what kind of Gospel a man preaches to whom Jesus is a misfit!

The purpose of the book was, apparently, a sincere desire to exalt Jesus, but nowhere in the volume does the author reveal either the scholarly equipment or the spiritual insight to come to close grips with the historical Christ or with the spiritual life to which he calls us. He deals with the portrait of Christ in vague, high-sounding phraseology, but nowhere commits himself to details and says nothing sufficiently positive about Jesus to produce in the mind of the reader more than a hazy, glorified fog. The book gives us no inkling as to who Mr. Bos is, where he lives, or what his preparation for his task has been. His name is not found in the latest edition of "Who's Who" accessible to the reviewer. He would evidently like to be regarded as a voice crying in the wilderness. In the wilderness the reader may well leave him, though his book gives no promise that he will make the "wilderness blossom as the rose."

GEORGE A. BARTON.

*Zeit und Ort der paulinischen Gefangenschaftsbriefe.* By Josef Schmid. Freiburg & St. Louis: Herder, 1931, 170 pages. \$2.40.

*Die Gefangenschaftsbriefe.* By Max Meinertz and Fritz Tillmann. 4th edition. Bonn: Hanstein, 1931, 169 pages. M.5.80.

In the past twenty years there has been a steadily growing tendency among New Testament specialists to substitute Ephesus or Philippi for Rome as the place of writing of the Imprisonment Epistles; in English this hypothesis is best represented by G. S. Duncan's *St. Paul's Ephesian Ministry* (1929). Dr. Schmid, in a most detailed investigation of the problem, finds the evidence for the substitution insufficient. He has read everything on the subject and analyzes everyone's opinion on every relevant point; no less than twenty-one pages, for instance, are given to the possible interpretations of 1 Corinthians 15: 32, and in the second chapter we are taken

step by step through Dr. Duncan's contentions. The result is an extremely useful work to the student, even though he may feel that there is not really very much evidence on the problem either way. What we miss most is a more extended treatment of "Praetorium" in Philippians 1:13; Dr. Schmid contents himself with the traditional "Praetorian guard," but not even Mommsen was able to make this really plausible.

The "fourth" edition of the Meinertz-Tillmann commentary is really the second, since the so-called "second" and "third" editions were mere reprints of the first (1917). Now the work has been thoroughly revised, with satisfactory notice of what has appeared in the last fifteen years; Lohmeyer, in particular, is very sanely criticized. As is to be expected in a work by Roman Catholic scholars, a general conservative outlook is maintained, but the conservatism never descends to obscurantism. The text of Colossians 2:23, for instance, is regarded as probably corrupt. And Dr. Meinertz—very cautiously—largely adopts the contentions of Dr. Dibelius regarding the angelic powers in this Epistle. He insists, however, in treating them as outright demons, thereby somewhat missing the point and obscuring an important difference in accent between Colossians and Ephesians.

BURTON SCOTT EASTON.

*Die Dialektik der paulinischen Existenz.* By Robert Steiger. Leipzig: Hinrichs, 1931, pp. 222. M. 12.60.

This book is an evaluation of St. Paul in terms of the contemporary German "existential dialectic," whose protagonist is Dr. Heidegger. The basic tenet of this system is "polarity"—the doctrine that all true life is the result of tension between irreconcilable antitheses—and it claims that by making the method "immanent with the object" it is able to do full justice to greatness. As the Pauline antitheses Dr. Steiger chooses "mysticism and eschatology," "ecstasy and enstacy," "power and weakness," "Jerusalem and Rome," "being and meaning," "God and world," and the result is a

treatment that is really novel and vigorous. Its obvious defects are a too implicit reliance on a highly speculative philosophy and too great a disregard of what the author calls "empirical" history. Dr. Steiger, in fact, carries his contentions so far as to assert that the dialectic can actually replace historical criticism; even, for instance, if the accounts of Paul's conversion in Acts do not have his authority they can be taken as true on account of their "dialectic structure." The book, in addition, is made unduly difficult by an appalling vocabulary, as in this sentence on page 19: "Subjection to the law of transsubjectivity makes the heart into a heart as the objective in the form of subjectivity." Indeed the reader not infrequently wonders whether Dr. Steiger's philosophy has not a tendency to resolve itself into mere rhetoric. Yet through the clouds of verbiage a Paul can be glimpsed who is of a truly gigantic stature.

BURTON SCOTT EASTON.

*The Fourth Gospel in Recent Criticism and Interpretation.* By Wilbert F. Howard. London: Epworth Press, 1931, pp. 292. 7/6.

Dr. Howard is already well and widely known to New Testament students through his edition and continuation of Moulton's *New Testament Grammar*. In 1931 he gave the Fernley Lecture on the subject which forms the title of this book, and thereby placed us all under deeper obligation to him than heretofore.

The book is divided into three main parts with seven appendices. The first part gives a historical survey of criticism in the twentieth century. It is a very useful, reliable account of British, American, German, and French research upon the Fourth Gospel.

Part II begins the critical investigation. Dr. Howard admits the principle of textual dislocation, and offers a number of suggestions not hitherto proposed by Johannine scholars. These are based upon the proposals of Mr. Warburton Lewis, whose *Disarrangements in the Fourth Gospel* was published at

Cambridge in 1910. On the problem of the relation to the Synoptic Gospels, and historicity, he holds that in some respects the Fourth Gospel gives a better presentation than the Synoptics; for example, in the Passion Narrative.

The third main division of the book deals with the problems of interpretation: symbolism and allegory, mysticism and sacramentalism, the teaching of Jesus in the Johannine idiom, and, finally, the message and abiding value of the book. He finds its value chiefly in "its mystical apprehension of the words and life of Jesus." "It was the Fourth Evangelist who set the teaching of Jesus free from the Jewish time-perspective," and transposed it "into the universal language of mystical fellowship."

Most students will find the book of chief value in its survey of previous work, and in the excellent bibliography which accompanies it.

FREDERICK C. GRANT.

*Das Johannesevangelium Übersetzt und Erklärt.* By Dr. Fritz Tillmann. Fourth, newly revised edition. Bonn: Peter Hanstein, 1931, pp. xii + 364. Bound 14.30 M. Unbound 11.80 M.

The long accepted approach to the Fourth Gospel is through the door of tradition. It is no doubt a wholesome discipline to be called back now and then to gaze afresh upon the traditional façade in all its well organized, oft repolished, closely compacted massiveness. This is the service rendered by Professor Tillmann's Commentary (one of a series by the members of the Catholic Faculty of the University of Bonn under the title *Die Heilige Schrift des Neuen Testaments*).

The English reader finds himself treading ground that he most readily associates with the names of Lightfoot and Westcott. The author of the Fourth Gospel was the Apostle St. John, himself the Beloved Disciple and the eye-witness of what he records. Internal and external evidence converge in their witness to this effect. No recourse is had to a John the Presbyter or other figure, real or hypothetical, as mediator of

the Apostolic reminiscences, nor to any theory of composite authorship. The Gospel is a literary unit. Disarrangement of the text though theoretically possible seems definitely established only in one instance—the transposition of chaps. v and vi. The Gospel being the testimony of an eye-witness is historical—as opposed to allegorical or symbolical. The Fourth Evangelist was acquainted with the Synoptics. His points of contact with them are as striking as his divergences. The latter are to be explained by reference to the fragmentary character of both Gospel types, the later evangelist's distinctive purpose, deeper insight, rich store of personal recollections unshared by his predecessors, etc. The discourses in the Fourth Gospel owe their distinctive "Johannine" quality partly to the altered character of the hearer circle, partly to the evangelist himself, whose own speech and style however may have been molded by the speech of Jesus. Etc., etc. The features are in the main familiar and need not be rehearsed in detail.

The exposition itself, the general lines of which are thus fairly well predetermined, is in keeping with the best traditions of the writer's school. It is especially valuable in the attention it gives to Old Testament ideas and presuppositions as aids to the interpretation. It has the consecutiveness of presentation and therefore the readableness which so many English commentaries lack. Except for its disregard of English works the book is well documented. Account is taken of the most recent German and French literature, "critical" as well as Catholic.

But the weaknesses of the traditional position are inescapable. They are inherent in the position itself, and no amount of surface refinement or refurbishing can get rid of them. For the irony of the situation is this: the stronger the impression of Johannine authorship aroused by the *internal* evidence, the less need for seeking any other cause for the *external* evidence (especially when the very language of the latter echoes that of the former); the more credible the



Apostle's authorship of the Revelation, the less credible his authorship of such a work as the Gospel; the more manifest the evangelist's knowledge of, and essential harmony with the Synoptic tradition, the greater the possibility that it (and not direct experience of Jesus in the flesh) was the starting point of his own deeper insights and reflections. Strength and weakness must be taken together.

But the tradition's most serious effect upon the interpreter is that it blinds him to the real nature of the Gospel itself, as may be seen for example in the case of the discourses. The heart of the Fourth Gospel lies in the discourses of Jesus, and what distinguishes these from the Synoptic discourses is their essentially *Christian* character. They are completely intelligible only when it is understood that they are addressed to the readers of the Gospel rather than to their apparent auditors. It is not because the Johannine Christ is addressing a selected audience of his own contemporaries that he speaks as he does, but because he is speaking past them to *us*. And we on our part understand while his supposed auditors did not, because he speaks as to Christian hearers and therefore employs Christian terms. This and this only can adequately explain his references to Christian Baptism in the third chapter and to the Christian Eucharist in chap. vi. Even controversy is conducted in Christian terms, as, *e.g.*, in chap. ii where Jesus speaks of the new temple that he will raise up under the image (to his auditors the unintelligible image) of his risen body. Were it the historical interview that we are here overhearing the lines it would have taken are actually disclosed to us in the Synoptics, where the dialogue at this point turns not on cryptic references to Christ's risen body, but on the crystal clear and heart searching question regarding John's baptism, whether that were of heaven or of men. But it is just this *Christian* character of the Fourth Gospel (reflected in the miracles as well as in the discourses) that the traditional position can never adequately account for or explain. That position must ever be faced with anachronisms and incon-



sistencies which it cannot fully resolve, and any commentary written from the traditional standpoint must inevitably suffer from these limitations. This is not to say that such a commentary cannot be rich in learning and piety. Who does not feel a lasting debt to Westcott? Dr. Tillmann's book is a worthy link in a long and honorable chain.

CHARLES B. HEDRICK.

*Lehrbuch der Dogmengeschichte.* By Adolf von Harnack. Vol. I. *Die Entstehung des Kirchlichen Dogmas.* 5th photomechanically printed edition. Tübingen: Mohr, 1931, pp. xv + 826. By subscription, M. 36; bd. in half-leather, M. 42. Vol. II. *Die Entwicklung des kirchlichen Dogmas.* Ib., 1931, pp. xiv + 538. Bound, M. 30.

This is an exact reprint of the fourth edition of Dr. von Harnack's famous *History of Dogma*, to which has been added as frontispiece a fine reproduction of Kownatzki's painting of the eminent historian standing at his lecture-desk. Volume II has now appeared in time for the current winter semester; volume III will appear in May. By subscription, the price of the set becomes M. 102, or, bound in half-leather, M. 120. After the publication of volume III the price may be increased.

Students who have either sat at the feet of the great master-historian, or who have at least worked carefully through his published works, of which this is probably the greatest, will be enthusiastic in their welcome of this new edition—the fourth having been out of print for some time. Unlike some other photographic reprints, the type in this volume is perfectly legible.

Even now it is perhaps too early to estimate the full measure of Dr. von Harnack's influence upon the study and teaching of the History of Christian Dogma. His was preëminently a 'seminal' mind, alive and growing to the very end, and shedding upon those who came within his influence the stimulus and suggestion for far-reaching studies of their own. When his famous *History of Dogma* first began to appear in the middle eighties, textbooks on the subject were very largely—with the exception of two or three brilliant

essays—collections of detail with endless citations of references in text and footnotes. Harnack saw the process of doctrinal history in longitudinal relation. He was able to recognize and make clear to other students the intricate relationship in which the details stood; and his *History of Dogma* became a great epic of doctrinal development. There are certain points in the development which are still not absolutely cleared up, but the general process is certainly vastly clearer than when he began his work.

It was this reviewer's good fortune to be assigned as a first task, in one of his minors for the doctorate in theology, to go through Volume I in the fourth edition, page by page and line by line, using it as a guide and reading the sources; and he believes that this still remains an unexcelled method of gaining a first hand and yet intelligent acquaintance with the History of Doctrine in the early period down to and including Origen.

It is with a sense of piety and gratitude that one turns the pages of this great book, realizing the great loss the world has suffered in the death of Professor von Harnack, but thankful for the amazing fruitfulness of his academic career.

FREDERICK C. GRANT.

*Die Stellung des ersten Clemensbriefes innerhalb der Entwicklung der altchristlichen Gemeindeverfassung und des Kirchenrechts.* By Friedrich Gerke. Leipsic: Hinrichs, 1931, 136 pages.

In his introductory study Mr. Gerke contends that the term "presbyter" has two very different meanings in the earliest Christian polity. In the Pastorals it represents a direct continuation of Jewish usage and denotes a duly ordained custodian and interpreter of tradition. But in 1 Peter and 1 Clement it has the usual Greek sense of "older man," so that the charisma of the "presbyterate" is simply that which comes from advancing years. The presbyters of 1 Clement, moreover, are not precisely church officials, although they have a potent influence in church affairs. And they alone are

eligible to hold office; if duly chosen they become the "appointed presbyters" of 54: 2, otherwise known as the "episcopi and diaconi."

Mr. Gerke's proposal is very attractive. He is perfectly right in his refusal to interpret Clement in terms of Ignatius and in his statement that in the former "young men" and "presbyters" are antitheses without qualification. And the Greek usage further supports his contention. In Greek "presbyter" has no official connotation,<sup>1</sup> and only those trained in Jewish terminology would read official significance into the word; to others "young presbyter" would be a meaningless contradiction. So Gentile converts, on learning that the term "presbyter" was used by Jewish Christian communities, would deduce only the very natural idea that the more mature Christians were the proper leaders of the community. To designate these leaders' functions they preferred the good Greek terms "episcopi" and "diaconi," which together either embraced all the presbyters, as in the Pastorals, or a special group among them, as in Clement. The alternatives depended chiefly on the size of the community; in small places all the older men might be needed for active service, while in large cities the title of presbyter might be little more than honorary.

As regards the cause of the Corinthian controversy Mr. Gerke sides strongly with those who see in it a conflict between the ordained and the inspired ministries. Not as a continuation of an older state of affairs, however, but as an attempt at reviving them; Clement definitely describes the rebels as "young." In other words what was happening at Corinth was part of a movement felt throughout Christianity at the close of the century. In most cases it took on a gnostic coloring, but Clement, after his first—and more or less formal—indignation, is careful to treat the "neocharismatics" with unexpected respect: he is not at all anxious to be regarded as striving against the Spirit.

<sup>1</sup> That it was occasionally so used in Egypt is of no consequence.

The main theme of Mr. Gerke's extremely able study is an analysis of the place Clement occupies in the great transition that was taking place everywhere in Christendom. The ultimate authority at Rome and Corinth still theoretically rested in "the multitude," but this primitive democracy was beginning to be supplanted by an oligarchy of officials. To Clement's mind, since God is a God of order, these officials must be fixed in an orderly and divinely ordained fashion; hence he is able to discover them in Isaiah 60:17 after a slight—and to most Christians of the day justifiable—alteration of the text.<sup>2</sup> Yet these officials form no officialdom. They hold office only by virtue of a definite charisma,<sup>3</sup> which they must continually exhibit; if they do not, they forfeit their position. In this way Clement's theory "loses its hardness and is embedded in the universal Christian belief that all authorities that be are ordained of God."

The function of these officials is to "shepherd," yet not only in the apostolic ministry of the word but also through the communities' worship; in Clement they have become the authorized leaders of the cultus. (In Ignatius this development is slower, apart from centering eucharistic authority in the bishop.) Through the general development as a whole a "congregational law" is emerging, but not yet a "church law." In fact, at the close of the century "the Church" is a more ideal quantity than either before or afterwards. In the apostolic days the congregations were bound together by oversight of apostles and by travelling teachers and prophets. By Clement's time, however, a presbyter as such has authority only in his own congregation, and so each congregation tends to become a complete and detached whole. Sohm's theory, consequently, of the development of church law and Clement's

<sup>2</sup> Mr. Gerke argues, however, that the three-fold division of the Jewish ministry cited in 40:5 is meant, like the military illustration in 37, only as an example of order, not as an allegory of the Christian ministry ("Christ—bishops—deacons").

<sup>3</sup> In contrast to the intensely charismatic theories of apostolic days Mr. Gerke aptly styles Clement's conception as a "depotentiated charisma."

place in the development is impossible from every point of view.

BURTON SCOTT EASTON.

*Theophilus von Antiochen adversus Marcionem, und die anderen theologischen Quellen bei Irenaeus.* By Friedrich Loofs. (*Texte und Untersuchungen*, XLVI, 2.) Leipzig: Hinrichs'sche Buchhandlung, 1930. Pp. xi + 462. M. 36.

Death stayed the pen of the venerable Halle historian of dogma before the final draft of this monograph was finished. It has been completed and prepared for publication by Johannes Ficker. It is clearly the most penetrating and learned of Loofs' undertakings (in length, of course, it does not begin to compare with the *Leitfaden*), the result of years of occupation with the problem of Irenaeus. That in Irenaeus there is a mixture of old and new, that the *adv. haereses* contains many contradictions and inconsistencies, has long been recognized. There arises the difficult question how far Irenaeus borrowed from his predecessors. It is to this problem of dependence that Loofs here addresses himself. By a minute analysis, in which his thorough mastery of the whole range of early Christian literature and thought is brought into play, he isolates a strand designated as IQT and a related IQU. This he believes to represent in substance the lost work of Theophilus of Antioch against Marcion. He is confident that the theology of Theophilus may be reconstructed from Irenaeus' working over of him, and that both as writer and as theologian the former is greater than the latter. This is in itself a revolutionary thesis.

In order, now, to determine the limits of Theophilus in Irenaeus, Loofs turns to discover other sources evidently used in the *adv. haereses*. There is of course Justin; and there is the Asia Minor source. This latter Loofs resolves into IQA (which Justin also used), IQE (Papias), and IQP (the 'Presbyters'). Considerable differences in theological representation mark these off sharply from IQTU (Theophilus).

In a final chapter Loofs points out certain consequences

which follow from his findings so far as they are valid. Irenaeus is much reduced in importance. The best in him is not original but borrowed plumage, sometimes superficially worked over, sometimes taken rather shamelessly from his predecessors. Where he is original he is not impressive. The deepest part of his theology is taken from Theophilus, but his understanding of it is often superficial. This upsetting judgment is reinforced, in Loofs' opinion, by the theological poverty of the recently discovered *Epideixis* (Armenian, 1907), where Irenaeus does not deck his thought in borrowed plumage and where his own mental mediocrity is revealed.

As Irenaeus shrinks, so Theophilus grows. He it is who first systematized the Christian tradition in defence against Gnosis, and in profounder wise than Irenaeus. Further, he is to be regarded as the true founder of the Antiochene school of theology, just as Irenaeus' Asia Minor sources furnish the roots of the neo-Alexandrine theology.

P. V. NORWOOD.

*A History of the Popes.* By Fernand Hayward. Translated from the French by monks of St. Augustine's Abbey, Ramsgate. New York: Dutton, 1931, pp. xvii + 405. Illustrated.

The history of that great and venerable institution, the Papacy, is one thing; the history of the Popes is quite another thing. This work is emphatically the other thing. There is little sense of the operation of historical forces, of an institution swinging majestically down nineteen centuries of time and circumstance, determined at every step by the world in which it moves. It is almost as if the chair of Peter had been miraculously let down from heaven, to be occupied in turn by two hundred and fifty-eight pontiffs, to say nothing of the numerous antipopes; as if, apart from its occupants, the Papacy has had no history. Devout Roman Catholics may perhaps be satisfied with such a treatment of a tremendous theme, but the rest of us are more exacting.

Apart from this rather serious defect, the volume is useful, readable, crammed with historical and archæological material



that is generally trustworthy and not uncritically presented. Indebtedness to Mourret's *Histoire de l'Église* is acknowledged on nearly every other page. From the beginning of the fourteenth century, when Pastor's great work becomes available, the treatment is more satisfactory than that of the ancient and early mediæval periods. It is no easy task to write up more than two hundred and fifty popes in less than four hundred pages, giving each his rightful place and portion. Hayward has exercised commendable discretion.

If the author has a thesis to maintain it is that Rome (the city) needs the Papacy for its continued prosperity and the Papacy needs Rome for its spiritual freedom. His rejoicing over the Lateran treaty is perhaps somewhat premature.

Abbot Butler contributes a brief Introduction to the English translation, wherein he attempts to supply something by way of interpretation of the long swings in papal history.

P. V. NORWOOD.

*Brother John: A Tale of the First Franciscans.* By Vida D. Scudder. N. Y.: Dutton, 1927, pp. x + 336. \$2.50 net.

This tale is an incident in the prolonged researches carried on by its learned author among the records of the early Franciscan movement. Through the medium of fiction she has endeavored to "depict the ardent and disturbed life of the sons of St. Francis in the period immediately following the death of the saint." It tells the story of a young English nobleman who gives up title, lands and worldly ambition to join the Order, only to find within it two tendencies struggling for control: one, the temporising policy represented by its head, Brother Elias, who has gone far in coming to terms with property and even asserts that he is not personally bound by the rule of poverty; the other, the uncompromising attitude of the zealots who would have the Order renounce all property and live in entire destitution. In between these two extremes lies the majority of the Brothers, who like Brother Aymon of Feversham feel some concession must be made to the exigen-

cies of a world where property seems a necessity but are heartily opposed to the luxury and worldliness of Brother Elias.

Brother John, the hero, is sent to Italy with an English mission committed to the impeachment of Brother Elias, and while there throws in his lot with the zealots. After Brother Elias has been deposed at the General Chapter, which forms the climax of the story, Brother Aymon endeavors to bring John over to the more moderate position, for he sees in this young Englishman one of two men possessing the capacity to rule the Order. By his unyielding adherence to what he believes to be Francis' true principle of utter poverty, John loses the opportunity of advancement and leaves the door to the headship open to Brother Bonaventura. Fifteen years later he is imprisoned by this same Brother Bonaventura and after five years' confinement dies happy but wondering whether he has been right in his persistent stand.

Of course the story has its purpose for today. Through the conflicts there portrayed Miss Scudder brings home by implication to her readers the struggle going on in our time between the imposing institution of private property and another ideal, which would escape from the bondage of possession and usher in a Kingdom of God something like that of which these early Franciscans dreamed. It is easy to see on which side her sympathies lie, though her hero's final doubt reflects the humility of her own conviction.

It is a beautiful book, full of exquisite word-painting, vivid with psychological insight, almost bewildering in the rich variety of its characters and scenes, charged throughout with a noble homesickness for a more heavenly order on earth. Not a novel, but "an episode of spiritual biography through which is rendered vivid to the imagination one of the most intense social experiments in Christian society."

FLEMING JAMES.

*Science and Religion.* A Symposium, with a Foreword by Michael Pupin. New York: Charles Scribner's Sons, 1931, pp. xi + 175. \$1.75.

It is hard to restrain oneself from superlatives in characterizing this little book. In only 175 pages we have thoughtful and frank discussions of the relations between science and religion by twelve very famous men. The mere list of names is the best advertisement the book could have. The authors are: Sir J. A. Thomson, Sir A. S. Eddington, J. S. Haldane, S. Alexander, B. Malinowski, Julian Huxley, all writing from the standpoint of science; and H. R. L. Sheppard, L. P. Jacks, Dean Inge, Father O'Hara, Canon Streeter and Bishop Barnes from the standpoint of religion. There is also an introduction from Michael Pupin. The articles were originally delivered in the form of radio broadcasts between September and December 1930.

They reveal how completely the science and religion problem has changed in the last generation. The whole book is a song of triumph celebrating the death of mechanism and acknowledging the freedom of religion. Nor is the acknowledgment grudging; all the scientific writers dilate on the value of religion as dealing with the most important fields of experience and as supplying the satisfactions of man's deepest needs.

There is an admirable virility and sportsmanship in the attitude of the scientific writers which is not felt in the religious writers and which seems to reveal an important difference between the two groups. The scientists may be aware of the new-found limitations in their work, but they accept these and go on with an assured confidence. They may even say with Eddington (p. 124) that the scientific description of reality misses the point, or with Malinowski, "I do not love science, though I have to remain its loyal servant" (p. 78). But they hold a firm belief in the importance of their work in science. They may be in the dark about many things, but they are not confused. They have a task, a field and a method. They quite admit that earlier science was wrong in

its dogmatism, they believe that there are realities with which religion deals and they are willing to allow full rights to religion in its field, but they are quietly confident of their own method in their own task.

On the contrary, there is something lacking in the representatives of religion in this book. They are all on good terms with science; one might almost praise the gracefulness of their peace-making. They are happy that mechanism has been given up and they are quite ready to kiss and be friends with their scientific brethren. But they do not seem sure of themselves. They justify one in holding to a religion, but they do not make converts. They are relieved at no longer being on the defensive before science, but they are not sure what to do with their freedom. They have no ringing message. Unlike the scientists, they do not seem confident, having a sure method before a definite task.

There is more solid Christian dogma in Haldane's paper and more religious enthusiasm in Eddington's and more of the cry of the soul in Malinowski's than in all the clerical writers put together. What does this mean? It is enough to give to the reviewer, and perhaps to others, food for thought for a good many evenings this winter.

D. A. MCGREGOR.

*Heathen Rage.* By Gerald Stanley Lee. New York: Richard R. Smith, 1931, pp. 342. \$2.50.

The author of *Crowds* and *Rest Working* has given us a new book, written in the same pseudo-naïve style as his others. The meaning of the title is that pious people yearn for what they want in the way of goodness while heathen, the children of this world, rage about their desires and go out to find their satisfaction. Mr. Lee dislikes yearners and preaches that goodness is to be achieved by adopting a definite technique of psychological conditioning. He would have the churches change themselves into psychological clinics in which the clergy would be experts in co-ordinating the nervous systems

of the people. In fact, he would have the whole of the church become a co-ordinating machine. Thus people will be shown how to convert themselves.

Now this is a great idea, and it is a pity that its truth should be obscured by Mr. Lee's failure to give adequate recognition to two important factors. It is all to the good that Mr. Lee should point out that the real task of the Church is to re-make lives, instead of merely helping people to yearn for new lives. The minister who has been satisfied to preach the true doctrine and practise the right rituals needs to learn that Christ and the Church come to man to give him new life and not to talk and pray about it. But one questions if Mr. Lee has recognized sufficiently that the Church has actually been doing this very thing, even if she has not been doing it very intelligently. The Church does not talk the modern psychological jargon, but by her teachings and rituals she has actually been co-ordinating distressed lives. She has not talked much about nervous co-ordination through relaxation, but there are a good many testimonies to her power to bring to man the peace that passeth understanding. And these realities of experience are more important than the language in which we talk about them. Further, any good pastor or confessor who is trained as the best of our modern schools train clergy is doing a good deal of co-ordinating every day, and those not so well trained are trying to do what they can. We must not mistake a language for a message. Modern Psychology is a remarkably valuable language in which to talk about our experiences, but the Gospel of Christ is a message. A message may be communicated in a very imperfect language, and perhaps that is what many of the clergy have been doing. But the better way is not to throw away the message for the new language but to learn how to use the new language for the better expression of the message.

The other factor which Mr. Lee has not adequately recognized is the difficulty of the work of the psychological clinic and the need for expert training for the worker. Even our

best scientific workers in the field of abnormal psychology are unable to help more than a fraction of the cases they handle. Of course Mr. Lee knows the danger. But the optimism of his book raises in the mind of one reader at least the dread spectre of untrained men joyfully proceeding to co-ordinate unhappy lives by amateur methods. Would not the most crude and formal conduct of religious services be fraught with less evil than such a condition?

If one could be sure that clergy would not be converted too enthusiastically to Mr. Lee's ambitions we would urge them to read his most interesting book.

D. A. MCGREGOR.

*The Movement Christwards.* By P. T. R. Kirk. Morehouse, 1931, pp. 169. \$1.40.

This little book, by the secretary of the Industrial Christian Fellowship in England, "is an attempt to show the significance of the Incarnation to the various problems, social and sociological, which confront us at the present day." It breathes a spirit of sober devotion to the Living Christ, and of confidence in Him as specifically the clue to all social progress. Beginning with assertion of the unique quality and authority of the Portrait in the Gospels, it extends to brief study of modern science, psychology, sex relations, etc., from the point of view of the Person and Teachings of Jesus. The book is merely a sketch, but it has suggestive passages. The treatment of such matters as Birth Control is liberal, reverent, and balanced. A particularly good chapter on Enjoyment presents the Christian remedy for the "fed up" mind. But the pages freshen as Mr. Kirk reaches that economic and industrial sphere where his special interests lie. There is nothing radical in his position. He abounds in protests against class-war, and judging from his attitude one would say that the I. C. F. is a little to the right of centre. We are to "convert the mood rather than to change the system,"—a fallacious antithesis to some people, who think that a converted mood will not be able to tolerate the system for a minute. "It is



not the capitalistic system in itself which is wrong, but the spirit in which it is worked." Nevertheless, "while we are not out to smash capitalism as a system, we are pledged to give the dominant position to cooperation." And a converted world might find the capitalistic order "the least advisable for a community which by becoming Christian would witness a revival of common sense." Perhaps this is as far as a semi-official organization like the I. C. F. can be expected to commit itself. It goes as far as sundry pronouncements of Lambeth, and that is much further than the Christian world at large, whether in this country or in the mother land, is ready to proceed. Yet Lambeth, it will be recalled, stated in 1920 and again in 1930 that "an outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit *and working* of our economic life." Mr. Kirk has more to say about the spirit than the working; which was the phrase about which lively discussion had raged at Lambeth. But the spirit evaporates into sentimentality unless it proceeds even as it is generated to translate itself into the working. That is why Church social reformers are in a hurry, and why through Mr. Kirk's guarded and cautious treatment is felt an insistent and intelligent demand for drastic social change.

VIDA D. SCUDDER.

*Einführung in die Religionssoziologie.* By Joachim Wach. Tübingen: Mohr, 1931, pp. xvi + 98. M. 4.50.

This Introduction by a Leipzig professor is of service to American students of religious sociology in giving a glimpse of the field as cultivated in Germany. In the introductory section the relation of this discipline to other studies is first set forth, with the warning (needed at least as much in America) that the new science should make no claim to supplant theology—"no sociologism after psychologism." In section I the reciprocal influence of religion and society is set forth as constituting the problem of the study. Section II sketches

the influence of religion on primitive and advanced societies, and portrays the forms of specifically religious social organization. The last section, on the influence of society on religion, protests against the tendency to equate this with the merely economic influence—another healthy reminder to the American reader—and includes a discussion of the causes and forms of the religious groups in society, allowing more influence to the individual founder and leader than American sociology is accustomed to grant.

An appendix on Max Weber as a religious sociologist presents, along with an appreciation of the great contributions of this pioneer, somewhat drastic criticisms for lack of clarity as to the proper field of the study, for not realizing the secondary character of the social elements in religious experience, and for ignoring the non-economic factors in social influence upon religious development. In view of the contemporary discipleship to Weber on this side of the Atlantic, this is not the least valuable part of a book whose significance is quite out of proportion to its brevity.

N. B. NASH.

*The Lambeth Series*, edited by A. A. David.

*The Faith and Witness of the Church in this Generation.* By Frank T. Woods.

*God in the Modern Mind.* By V. F. Storr.

*God in Worship.* By Francis Underhill.

*God in Science.* By Charles F. D'Arcy.

*Looking Forward (Towards 1940).* By C. E. Raven.

*Marriage and Birth Control.* By A. A. David and M. B. Furse.

*Through American Eyes.* By G. A. Oldham. Milwaukee: Morehouse, 1931.  
\$.50 each.

These are the first seven volumes of the Lambeth Series; a second seven are still to appear. The books are brief, each being less than fifty short pages in length. The Bishop of Liverpool describes the series as "designed to examine and discuss the conclusions of the Lambeth Conference in untechnical language, to assist thinking people to apply Christian truth, rightly understood, to the conditions of modern life and to their own personal problems, and to establish a fuller human contact between the official Church and the best thought and practice of to-day."

The series is marked by a very strong interest in the doctrine of God. The writers all feel that one of the greatest difficulties in the life of the Church is the sub-Christian ideas about God held by most communicants. It is continually emphasized that we must make our doctrine of God more Christian. Another topic to which much space is given is the problem of the relations between science and religion. There is considerable overlapping in the various books in dealing with this subject. At any rate readers of the series will be under no misunderstanding as to the receptive attitude of the Anglican communion to the methods of modern science.

The booklet by Canon Raven, entitled *Looking Forward*, is quite different in tone from the other numbers of the series. Canon Raven gives very qualified praise to the acts of the conference. He is thankful that there is such a clear statement of the doctrine of God, but hopes that now that this is settled we may be able to move on to deal with the social implications of this doctrine. He criticises the carefulness of the statements on Birth Control, International Relations, Church Union, and the Ministry of Women. He recognizes that the Conference is far ahead of the body of the Church in its thinking about these matters and calls on the clergy to attempt to bring the rank and file of the Church into line with the declarations of the Conference so that ten years hence we may be able to move forward and give some clear leadership to the world. Were it not for this message of Dr. Raven the reader might be inclined to charge the bishops and the Lambeth Series with complacency. But this message of Dr. Raven's is part of the series and, as such, reflects a part of the life of the Conference. If the Church will take the work of the Conference as Raven does, as a base-line from which to advance, instead of as a goal achieved, then we may well hope for great things in the years to come.

We know of nothing better than this series of little, readable books to give to a thoughtful person a general conception of what the Christian religion means to the Anglican.

D. A. MCGREGOR.

*Constructive Citizenship.* By L. P. Jacks. New York: Richard R. Smith, 1930, pp. vii + 300. \$1.00.

If one is of the opinion that the word "constructive" is overworked, he must admit that Dr. Jacks is justified in using it. In this book the well-known Principal of Manchester College argues that modern social science is almost entirely therapeutic in application. It treats society as something static, as something to be cured, instead of as evolving and changing. We will only be constructive as we deal with the factors necessary for making and re-making a continuous society. The three main elements in the staying power of society are the skill that man acquires in his work, the moral element of trusteeship, and the scientific method, man's use of his organizing power.

The need of society is not for correction of evil but for the furtherance of these three factors in man's life and this can only be by positive, high resolve. We must face the changing future, not the supposedly static past. We tend to do our social thinking in terms of space, statically, when we say "Stop that." We must learn to think in terms of time, dynamically, and to say "Develop this." Man has worthy capacities, principally the three above mentioned; we must bank on these and make them central in our effort and thought.

So Dr. Jacks preaches a message of optimism, not a facile optimism of "progress," but a message of faith in man, in his capacity for valor and faithfulness. He insists that we will never have a worthy life until we change the character of the work that men have to do into work which calls into active functioning man's skill, his sense of responsibility and his capacity for co-operation. The end of life is not the "silly cult of happiness" but the making of men of quality, and this can only be done by making their work worthy.

The book is a healthy, fresh air tonic which is far better for our social health than consideration of the miasma of disease that rises from too many of our social laboratories.

D. A. MCGREGOR.

*A Score of Sermons.* By Henry M. Saville. Morehouse, 1931, pp. xi + 211, \$2.00.

If these sermons are illustrative of what the clergy of our Church are preaching—and we fear they are up to the average, and perhaps above the average—it is a sad commentary on the decay of the Anglican pulpit in America. Cast your eye upon these gems from a Fourth of July sermon: "Think what a great and grand and glorious nation we have become today! How God has blessed and prospered us, abundantly, extraordinarily, marvellously" (sic). From a Lenten sermon on Loyalty: "Oh, let us read more about our Church, appreciate its delicate and difficult but most glorious position and stand up for it!" From a Lenten sermon on Love: "Oh, let us respond to God's great love and love Him, Father, Son and Holy Ghost!"

In a word there is scarcely a page in the volume which does not abound in bromides, bathos and what the irreverent would call "bunk." The crowning feature of incredible literary offense is found in repeated quotations from the author's own poetical works. Seldom have I read such execrable verse. An example or two will suffice. On page 142 in a sermon on Goodness—"As I have put it in my 'Ode on Beauty,'—

The form of human body  
Is loveliest of all  
Which the Greeks did cut and copy  
In marble fair and tall.

On page 104 in a sermon on Loyalty—"In one of my hymns I put it,—

O make some day, all nations one on earth  
One state, one Christian faith, one common tongue:  
Uplift the standard of the cross, go forth  
To conquer Satan, let God's Kingdom come! Amen.

Doubtless this preacher is a good man, doctrinally orthodox—but we shall never cease to wonder how he could graduate from Harvard and have such an abominable literary style.

GEO. CRAIG STEWART.

## NOTES ON NEW BOOKS

### Old Testament

*The Old Testament.* Translated out of the Original Languages; Being the Version Set Forth A.D. 1611, Compared with the Most Ancient Authorities, and Revised A.D. 1885. 4 vols. *The World's Classics.* Oxford University Press. 80 cents each.

The popularity of handy-volume classics is one of the most encouraging signs of educational and intellectual progress in our times. Among all the series, none is finer than "The World's Classics"; and to find the Bible, which is now complete including the Apocrypha, in this series indicates the extent of the interest taken in the Sacred Book by readers generally.

In this edition the paragraphs are retained, but without any verse numbering. Alternative translations or renderings and references to the original are placed in the footnotes. The type is not large but it is quite legible; and it is to be hoped that this edition of the Old Testament will be widely known and used.

*A Short History of the Hebrews: From Moses to Herod the Great.* By B. K. Rattey. Oxford University Press, 1931, pp. 192. 85 cents.

This is a very excellent Old Testament history, up to date in point of view, well written, and fully illustrated, designed for use in secondary schools. The author is Divinity Mistress at King Edward's High School for Girls in Birmingham.

The chapters refer the student to extended Scripture passages which illustrate the history; but there is no attempt at drawing up lists of study topics, or of questions for examination. Instead, the author expends her efforts upon making the story interesting. Good outline maps are given, and the photographic illustrations are first-class and well chosen; there is a good chronological table at the end.

The point of view is thoroughly up to date, the author even inclining to date Ezra about 400 B.C. when, an increasing number of scholars incline to agree, the great scribe came to Jerusalem. The error in the present chronology of Ezra-Nehemiah is due to a wrong identification of Artaxerxes, assigning to the time of the first of that name what really took place under the second.

One hopes that this little textbook may be given a wide use in the American Church—we have no doubt that it will be widely used in England.

*Die Erzählung von Paradies und Sündenfall.* By Hans Schmidt. Tübingen: Mohr, 1931, pp. 54. M. 1.80.

As a contribution to the current German controversy Hans Schmidt has produced this essay, delivered as a lecture, and now published in Mohr's series of 'Popular Lectures and Papers in the Field of Theology and History of Religions.' He goes back to the sources and inquires the original meaning of the myth, and



finds in it a Canaanite aetiological account of the origin of human love which was later transformed by the Hebrew writers into an account of the origin of Sin and Death. With this transformation, alas, the old myth lost its primitive purity (p. 52).

*The Ethiopic Text of the Book of Ecclesiastes.* Ed. by Samuel A. B. Mercer. London: Luzac, 1931, pp. xii + 93 + Pl. iv.

The founder of this *Review* headed an expedition to Ethiopia during the winter of 1930. In spite of the political unrest of the country at that time, the expedition was a success. One of the fruits of Dr. Mercer's research is the early fifteenth century manuscript which he identified and photographed at Addis Alem; he describes it as "the best and earliest manuscript containing the Book of Ecclesiastes which is known to exist." This MS. (referred to as AA) is made the basis of the present edition.

#### New Testament

*Word Pictures in the New Testament.* By Archibald Thomas Robertson. Vol. IV. *The Epistles of Paul.* New York: Smith, 1931, pp. xix + 634. \$3.50.

A continuation of Dr. Robertson's monumental work of exegesis. The Greek words are transliterated as well as translated. The exegesis is very largely grammatical. It is a great pity that the Greek words had to be transliterated.

*A New Short Grammar of the Greek New Testament.* By A. T. Robertson and W. H. Davis. New York: Richard R. Smith, 1931, pp. xiv + 454. \$2.50.

A book on Greek Grammar by Dr. A. T. Robertson needs no commendation. This is his famous 'Short Grammar' revised with an additional section on accordance by his colleague W. H. Davis. A. H. F.

*The Apocalypse in Art.* By Montague Rhodes James. London: British Academy; New York: Oxford University Press, 1931, pp. viii + 115. \$2.25.

Dr. M. R. James, Provost at Eton, is an expert guide through many of the by-ways of theology. In the present Schweich Lectures he has given us an interesting account of the history of the illumination and illustration of the Apocalypse in the period prior to Dürer. The Apocalypse was obviously a very popular work in the Middle Ages; and yet it is surprising how stereotyped many of the illustrations became.

Dr. James offers a fairly exhaustive catalogue and description of the manuscripts which will, of course, be indispensable to all future workers in this small subdivision of an already subdivided field.

*Der Hebräerbrief.* By Hans Windisch. 2d ed. Tübingen: Mohr, 1931, pp. ii + 135. M. 6.

The new edition of the *Handbuch zum Neuen Testament* is steadily moving forward, and is producing some very excellent examples of progress in critical exegesis.

Dr. Windisch has taken account of most of the literature which has appeared since his first edition in 1913. He is especially interested in the Mandaean literature, and in III Enoch, which has recently been edited by Hans Odeberg. In

spite of the announced position of Lietzmann (who is general editor of the series, and who holds that the figure of John the Baptist as it appears in the Mandaean literature is entirely secondary; and that the complex of rites of the Mandaean baptism is an imitation of the baptismal ritual of the Syrian church), Dr. Windisch holds that this literature provides an excellent "oriental commentary on the New Testament." He believes that the basis of the Mandaean religion was an oriental Gnosticism which had already combined with Jewish and then with Christianized Gnosis. This crossing of Jewish and early Christian Gnosticism provides the point of approach to the Christology of the Epistle to Hebrews.

Considerable attention is also paid to Philo, chiefly in view of the fact that he has come less and less to be viewed as a Greek philosopher, and more and more as the bearer of an 'oriental' tradition.

These are the features which mark the main advances in the commentary, which takes its place once more among the works of first rate importance on the subject.

*Forschungen zur Entstehung des Urchristentums.* By Ernst Barnikol. Parts 3-5. Kiel: Muhlau, 1931. M. 4.40.

Dr. Barnikol's reconstruction of early Christian history proceeds apace, and the three new numbers display an ingenuity fully equal to that found in their predecessors. But we must regretfully add that the conclusions remain equally fantastic. Mark was a Cypriote, not a Jerusalemite. Romans is a compilation. Galatians is interpolated. Sylvanus is another name for Titus: it was he who wrote the We-sections in Acts. B. S. E.

#### Church History; Liturgics

*Epiphanius (Ancoratus und Panarion).* Ed. by Karl Holl. Vol. III: Part i. *Panarion:* Haer. 65-73. Leipzig: Hinrichs, 1931, pp. 272. M. 21.

This is volume 37 of the Berlin Academy edition of the Greek Fathers. The balance of the volume is to appear presently, as it is announced as in the press. Like the earlier volumes of this edition of Epiphanius, it has had the advantage of the supervision of the late Dr. Holl. Before he died, he had completed the reconstruction of the text, and had prepared the commentary down to the Manicheans (Haer. 66). Dr. Hans Lietzmann has completed the work and carried the testimonia and textual apparatus through to the end.

Epiphanius was an expert in the field of heresies, and may not have been a more pleasant individual than modern experts in the same field often are. At the same time his work is invaluable to the historian of early Christianity; and in Dr. Holl's edition we have a text upon which every reliance may be placed.

*The Divine Comedy of Dante Alighieri.* Tr. by Jefferson Butler Fletcher. New York: Macmillan, 1931, pp. xxii + 471. \$5.00.

Professor Fletcher of Columbia has produced what Professor Grandgent, the great Dante authority at Harvard, did not hesitate to call "by far the best I have ever seen." The great advantage it enjoys over earlier translations is the verse form adopted, a two-thirds rhyme in place of the blank verse or *terza rima* which

have usually been employed heretofore. The effect of the metre and rhyme is well illustrated in the classical passage from Canto xxxiii of the *Paradise*.

O grace abounding, whence I daring won  
To fix my gaze upon the Eternal Light  
So long that I consumed my sight thereon!  
I saw within its depths how it receives,  
By love together in one volume bound,  
What through the universe is scattered leaves:  
Substance and accident in interplay,  
Fused as it were together in such wise  
That this whereof I speak is one clear ray.

A further attractive feature of the volume is the illustrations—drawings made by Botticelli for Lorenzo di Pier Francesco de' Medici between 1492 and 1495.

*Studies of Spanish Mystics.* By E. Allison Peers. London: Sheldon Press; New York: Macmillan, 1930, pp. xiii + 477. \$7.25.

Volume I of this valuable series presented seven great figures of the Golden Age of Spanish Mysticism. This volume adds thirteen more, none of them, unless it be St. Peter of Alcantara, of quite the same rank as the first seven, but all of them enormously significant.

The method of treatment in this volume is the same admirable method as that of Volume I. It is that of the historian rather than of the biographer or critic. Beneath the biographical and critical outlines furnished, there are always evident the main lines along which mysticism developed in Spain: Quietism (to be more fully treated perhaps in a later book),—the Teresian period, Augustinian and Franciscan mysticism, and the Post-Teresan period including Tomas de Jesus, Luis de la Puente, and Juan Falconi.

The translations given are the author's own, and made expressly for this volume. The footnotes, bibliography and index furnish the scholar with abundant clues to the rich fields worked by the author, who has ransacked the libraries of the world for his material. Comparatively few of the books studied in this second volume are available in the principal libraries of Great Britain, France, Belgium, Italy, the United States, or even Spain. The rarest are found as often as not in monasteries, seminaries, minor provincial libraries, or in universities which once were great but are now fallen into decay. G. C. S.

*Everyman's History of the Prayer Book.* By Percy Dearmer. Milwaukee: Morehouse, 2d ed., 1931, pp. xix + 268. \$1.75.

This is a new and revised edition of Dr. Dearmer's charming little History of the Prayer Book, prepared by Dr. Frederic C. Morehouse of Milwaukee, accommodating it to the new American Prayer Book. Needless to say, the revision is not extensive since the American Prayer Book has not been structurally altered; but the book is still more useful than heretofore now that it is quite up to date. This is the second edition of the work to be published in America.

*Das Wiederauflebens des Mönchtums im gegenwärtigen Protestantismus.* By Friedrich Parpert. Munich: Reinhardt, 1931, pp. 107. M. 4.80.

In the Roman Catholic Church persons discontented with the spiritual life around them can enter or even found religious communities within which their

own peculiar vocations can be realized. But in Protestantism similar discontent has no corresponding outlet, and the result is often secession from the church into "sects." So the formation of Protestant religious orders would be immensely useful as preventing schism. The difficulty is to accommodate the spirit of Protestantism to the monastic idea; the Anglican orders and such experiments as have been made within the German "High Church" movement have a "Catholic" tendency. Yet the difficulty is not insuperable; Protestant freedom and monastic discipline need not be incompatible, for "freedom" is a delicate thing and often should be administered only in small doses. In fact, real beginnings have been made. In particular, a small order calling itself "Brothers of the German House of St. Mary" is pursuing an active evangelical mission against Polonizing forces in East Prussia. B. S. E.

*The Historical Background of Early Methodist Enthusiasm.* By Umphrey Lee. New York: Columbia University Press, 1931, pp. 176. \$3.00.

This book (apparently a doctoral dissertation) traces the claims to peculiar inspiration made by sundry English sects which arose in the seventeenth century upon the temporary fall of the Church; then examines the contemptuous or hostile attitude toward 'enthusiasm' on the part of philosophers, theologians, and public opinion. This hostility was partly religious, partly motivated by fear of social or political upheaval. Early Methodism fell under the ban because—not unnaturally—it was suspected of enthusiasm. But Lee maintains that Wesley's firm hand and organizing genius kept the ecstatic tendency always under control, so that Methodist enthusiasm was in reality no more than a religion of emotional experience, uncongenial indeed to the cold eighteenth century, yet of the very highest spiritual worth. P. V. N.

*Anglican Low Mass.* By Edward C. Trenholme. Milwaukee: Morehouse, 1931, pp. vi + 74. \$60.

A compact yet comprehensive guide for the use of those who care to apply the traditional Latin ceremonies to the Anglican Eucharistic rite. The explanation of the ceremonial of Low Mass is followed by an appendix indicating the proper liturgical forms to be used at the various kinds of mass, festal, ferial, seasonal, votive, requiem, etc. Valuable to those whose interest lies this way. P. V. N.

### History of Religions

*Ancient Beliefs in the Immortality of the Soul; with Some Account of their Influence on Later Views.* By Clifford Herschel Moore. New York: Longmans, 1931, pp. xi + 188. \$1.75.

This is a volume in the series, 'Our Debt to Greece and Rome,' and gives a very brief, clear, and compact account of the ancient Greek formulations with the belief, supplemented by a chapter on Thomas Aquinas, and one on Christian mystics and the modern period. Naturally, in a book as small as this it is impossible to go into very great detail. However, the appended Notes and Bibliography offer guidance for further study.

Although the apocalyptic eschatology of first century Judaism is recognized,

Moore insists that "the significant thing is that Jesus felt the kingdom of God to be a present reality rather than something to the enjoyment of which man might attain in the future" (p. 64). The development of Patristic thought on the subject is justly ascribed in large part to the surviving influence of Platonism.

*Taboo, Magic, Spirits. A Study of Primitive Elements in Roman Religion.* By Eli Edward Burris. Macmillan Company, 1931, pp. x + 250. \$2.00.

A better title for this very interesting and informative little book would probably have been simply *Primitive Religion in Ancient Rome*, since the three words of the main title, *Taboo, Magic, Spirits*, do not quite express the full scope of the volume. Taboo, moreover, is not the exact equivalent of either negative *mana* or of *religio*, with which terms it is equated.

This said, we welcome warmly Professor Burris' contribution to our knowledge of Roman religion. Too long the religion of Rome has been misrepresented through the failure of writers on the subject to separate the various historical strata, primitive, Latin, Etruscan, Greek, Oriental. The oldest element is frequently mentioned only to make way for an account of the Roman State religion. We thus get the impression of a religion well adapted for a hard-headed, unimaginative people, of small mythopœic faculty, and are left quite unaware of the immense amount of belief and practice which the early Romans shared with other primitive peoples all the world over. In the present study we have evidence on every page of customs which may be illustrated almost *ad libitum* from the creeds and cults of primitive people throughout the Euro-Asiatic continent.

The material is well arranged, with careful headings and summaries, almost too careful, at the close of each chapter.

It is a small point, but the author's reference (on p. 152) to 'sprinkling' as the form used in Christian baptism is hardly correct. Church usage permits immersion and pouring, but 'sprinkling' has never had authority in the service-books.

H. H. G.

*The Taproot of Religion and its Fruitage.* By Charles F. Sanders. New York: Macmillan, 1931, pp. ix + 266. \$2.00.

The author argues that the taproot of religion is the aspiring nature of human personality, and that the mystical experience of great religious leaders is such outreach to God. He claims that there is no difference between the certainty of religion and the certainty of science. He is strongly opposed to mechanism, religious institutionalism and Romanism. D. A. MCG.

#### Systematic Theology

*Cosmic Consciousness.* By Richard Maurice Bucke, M.D. 7th ed. New York, Dutton, 1931, pp. xviii + 384. \$5.00.

This is a new edition of a book first published in 1901. It attracted little attention at first but since 1922 has passed through four editions. Dr. Bucke claims that at intervals in history certain individuals have appeared who have had a higher consciousness than ordinary human self-consciousness, and that these are

the dawn of a new type of human life. He quotes at length from many of these; this autobiographical material is of value in the study of the Psychology of Mysticism. Prof. William James is quoted as commending the book highly.

D. A. MCG.

*Philosophy and the Cross.* By Oliver C. Quick. Oxford University Press, 1931, pp. 48. \$1.00.

The two lectures which make up this book are entitled "The Cross and Metaphysical Philosophy" and "The Cross and Moral Philosophy." In a well-knit argument Canon Quick works out a theory of the meaning of the Cross from the standpoint of philosophy rather than from that of religious experience. He shows that in science itself there is a moral factor which is only rational if the order of the world is understood in terms of sacrifice. The true scientist sacrifices himself, his views, even his present ideals, seeking a higher good, the picture of reality as it is in itself. Thus he dies to live.

The value of these lectures is that they lift our thought of the Cross out of relation to our immediate experience, with the danger of sentimentalism which abides there, into the high, pure air of abstract reason. The author shows that the Christian faith has a message for the philosophic thinker as well as for the way-faring man. D. A. MCG.

*Morals and Western Religion.* By John Laird. Longmans, 1931, pp. viii + 232. \$3.00.

A discussion in seven dialogues among an imaginary group of American and British philosophers on the relationship between religion and morality. Among the subjects discussed are "Sacred and Secular"; "The Sufficiency of Humanism"; "The Problem of Evil"; "The Law and Grace." The discussion is sometimes brilliant and always thought provoking. Indeed like its great exemplars, the dialogues of Plato and Hume's "Dialogues on Natural Religion," it raises more questions than it answers. But for this very reason, for those who are seeking for mental stimulus rather than for information, and are not averse to being compelled to think through anew some of those problems which will never be fully solved, this book is well worth reading. W. L. W.

*The Indispensable Soul.* By William H. Crashaw. New York: Macmillan, 1931, pp. 315. \$2.50.

In spite of the fact that Dr. Crashaw's field has been literature, he has now produced a very creditable work in psychology. For he does not use the term soul in the popular sense as the third and purely spiritual part of man's being, but in the sense for which the psychologists employ the term mind, meaning all in man that is not material.

The first chapters are somewhat disappointing, for the author needlessly belittles science as if on the whole it denied the existence of mind. Science has changed its attitude greatly in recent years, and even the most materialistic science merely denied the existence of mind except as a function of the brain and so indissolubly linked with the brain. The outlook becomes clearer as we proceed, and the treatment of most subjects, as for example immortality, leaves little to be desired. L. W. B.



**Pastoral Theology**

*Protestantische Seelsorge.* By Otto Baumgarten. Tübingen: Mohr, 1931, pp. iv + 288. M. 9.60.

Professor Baumgarten has been lecturing on Pastoral Theology for thirty-two years, and in this clear and interestingly written volume he gives the final fruition of his life work in this field. Teachers of the subject in this and other countries will do well to acquaint themselves with the volume; even those who do not look to Protestantism for a final word on the subject of pastoral care will find some things of interest in it. He clearly distinguishes between the Protestant and the Catholic outlook and yet equally clearly recognizes the values expressed in the latter. He agrees with Harnack that there are many things to learn from Catholic ideals and practices; he even harks back to his own inaugural thesis: "Protestantism will never overcome Catholicism."

The book contains much good advice to young pastors and students, even taking into account such details as dress and personal appearance. The young pastor is advised, for example, not to dress like a lieutenant, but to consider the dignity of his office. Excellent advice is also given on the subject of choosing a wife, who, of course, can make or break a parson. Emphasis is laid upon the desirability of practical experience, to be gained in missionary work and in social service, and in educational work among the poor. A considerable recognition is given to the fundamental requisites of skill or tact in dealing with individuals and a deep human sympathy. Indeed, it is difficult to see how a man can be a real pastor without these; and the author's suggestions of ways to develop such qualities are not without value—though some of them will not be so practicable here as in Germany.

One wishes that we had in this country a textbook in Pastoral Theology as fine and as detailed as this, but adapted to the conditions of our American life.

*Catechetical Outline of Confirmation Instructions.* By A. G. O. Pfaffko. Milwaukee: Morehouse, 1931, pp. 59. 60 cents.

Ten lessons for Confirmation Classes arranged topically and following the catechetical method. The lessons cover Church Manners, The Church, Sacraments, Church Teaching, The Christian Year and The Holy Communion. The author believes that the most important teaching to be conveyed in the period preceding Confirmation is not Christian Ethics, but a foundation of certain Church facts and teachings which will make better churchmen. The book contains a foreword by Dr. F. J. Hall. D. A. MCG.

*A Book of Prayers for Students.* Anon. New York: Smith, 1931, pp. 200. \$1.25.

This is a reprint of the fourth edition of this beautiful and suggestive little book. Those of us who have used it in the past welcome its reappearance, and feel sure that it will be of far-reaching usefulness. Anglicans will be especially interested in Part V, "Acts of Devotion in Preparation for Holy Communion."

## Biography

*A Modern Pilgrimage.* (The Story of Donald Hankey.) By E. K. Budd. New York: Scribners, 1931, pp. ix + 149. \$1.50.

In order to discover the charm of Hankey's life one should read Hankey's books along with this "Life." Good though Mr. Budd's story is, there is something lacking in it: it does not give the reader the inspiration that is easily found in *A Student in Arms*, for example. Hankey was a clear and an independent thinker; he had a pure mind and a consecrated purpose. If he had had a little longer time to live he would probably have settled down to some one main pursuit. The "Life," however, is so frank on the side of Hankey's shifts from purpose to purpose, from plan to plan; it is so descriptive of Hankey's rather unnecessarily critical attitude toward religions in general; and it reveals with such frankness Hankey's discontent with most of the occupations with which he was engaged,—that one begins to wonder wherein the charm lay. In those chapters which deal with Hankey and the Great War there is the reflection of a truly great soul. England at war and England at peace needed the kind of religion for which Hankey stood. A reading of his books together with the "Life" will amply prove the statement.

H. B. W.

*A Saint in the Making.* (The Story of the Cure D'Ars.) By John Oxenham. N. Y.: Longmans, 1931, pp. xi + 208. \$2.00.

An absorbing story, well told! Jean-Marie Vianney, the subject of the story, was born on a farm, not far from Lyons, in the days of Napoleon. He was canonized by Pius XI in 1925. With great difficulty he passed his examinations for ordination, for he could not master sufficient Latin. His intellect was by no means unusual. But he was a remarkable pastor. When he went to Ars he found a neglected church and an irreligious, an immoral and a hostile people. When he died he left a well-cared-for church, a deeply religious and friendly people, and he was sought out by the spiritual leaders of France for friendly and religious counsel. He worked the change by sheer consecration to a lofty ideal of the ministry. He loved his enemies; he turned the other cheek; he blessed those who persecuted him. He lived a life that may hardly be matched by any mediæval ascetic. He ate only enough to keep himself alive and at work. He wore a hair shirt and a belt of rivets pointing inward. He was in his confessional for the greater part of every day. Hence his victory. The author has done a good, an inspiring, piece of work. H. B. W.

*Emerson Today.* By Bliss Perry. Princeton University Press, 1931, pp. 141. \$2.00.

It is just a hundred years since Emerson resigned his pastorate in Boston following the death of his wife, and sailed for Europe. These events marked the end of a period in his life; Emerson the pastor became Emerson the essayist and poet. Professor Perry has given us in his *Vanuxem Lectures* at Princeton a reevaluation of the great American ethical teacher and philosopher.

Full recognition is given to the limitations of Emerson's outlook, his extreme individualism, and his failure to recognize the social values to be found in historical

Christianity. Perry does not class him as "anti-Christian"; but falls back on the odd phrase which Abraham Lincoln's widow is reported to have used in describing her husband, "He was not a technical Christian."

Few men have had greater influence upon the adolescent, nineteenth-century mind of America; but it is perfectly clear today that he was pretty much the brilliant child of his own time.

#### Homiletics

*We Need Religion.* By Ernest Freemont Tittle. New York: Holt, 1931, pp. xi + 156. \$1.50.

Dr. Tittle is one of the foremost preachers of America. He is especially fitted to preach to college students, and he is well known in the university pulpits of this country. At his parish pulpit, at the First Methodist Episcopal Church in Evanston, where he preaches ordinarily, hundreds of university students are to be found in the congregation. Six of the chapters of this book were delivered at the Wesley Foundation at the University of Illinois.

The sermons reach a high level of intellectual and moral appeal, and are full of the vital earnestness of a great and utterly sincere interpreter of the religious life to this generation.

*Christ's Message to Us Today.* By Pat McCormick. New York: Longmans, 1931, pp. 64. 80 cents.

Characteristic and vital sermons, by the popular rector of St. Martin-in-the-Fields, London, originally broadcast by radio.

*What Can Students Believe?* Edited by E. M. McKee. New York: R. R. Smith, 1931, pp. vii + 138. \$1.60.

This is a collection of ten sermons preached by various clergymen in Yale Chapel during the years 1927 to 1930, while the editor was Chaplain of Yale University. The preachers represented in the book are all well known. The sermons are all good reading, and were probably even better to hear. It is a little strange that the reviewer is most impressed with the religious tone of the only sermon by a layman, that by President Angell on "Contemporary Youth and the World of Religion and Morals." But the sermons are all enlightening and inspiring. D. A. MCG.

*Be of Good Cheer.* By W. P. G. McCormick. Longmans, 1930, pp. x + 100. \$1.00.

When the Bishop of London was on his world tour he sent but one telegram and that from Shanghai: "Appoint McCormick—Bishop, Shanghai." That was when "Dick" Sheppard decided to retire from the post of Vicar of St. Martin's-in-the-Fields, London, a church made famous by his glowing kindling leadership, and "Dick" wanted "Mac" too as his successor.

So there you are, and here you are, with McCormick's first book for which he apologizes, acknowledging that he has "never perpetrated such a deed before," nor can he imagine that he has "any qualifications for doing so, certainly no literary or theological qualifications. And yet," he goes on, "I suppose the facts of experience count for something."

So they do, and he has had plenty of them,—with the troops in South Africa and in the mines of Johannesburg; in suburban parishes; four and a half years as Chaplain in the Great War; eight years as Vicar of Croydon; and now for over two years Vicar of St. Martin's-in-the-Fields.

This is a book on Joy,—joy in God's will, the joy of the seeker, the worker, the communicant,—joy in discipline, in Church, on Sundays, on week days, on dark days,—the joy of companionship with God.

Read it—it will do you good. Of course, it is English, but that only assures you that it isn't cloying Polyanna stuff, but rather the deep rich experience of a practical sensible Celt from which joy rises like spring water in sunlight. G. C. S.

*New Faith in an Old World.* By Lewis Sasse II. Morehouse, 1931, pp. 91. \$1.00.

This preacher has some gifts of imagination and originality. The six sermons in this slender volume are suggestive, and rather interesting. But the preacher needs discipline; he needs the chisel and the file upon his work; he is too grandiloquent and theatrical. Striving after dramatic effects he often makes himself absurd. Here for example is a Pharisee, obese, pompous, and richly appareled, who "noses his way through cringing beggars like a floating log scattering water-bugs." Bare-footed women kick out "spurts" of dust behind them. "Conviction," on another page, "unless he has love for his mother, is nourished by the milk of human kindness and has truth for his father and tutor, will be like dragons' teeth sown in the rich soil of a Christian character,"—one of the funniest examples of mixed metaphor we have ever seen. How Mark Twain would have enjoyed it! On another page, the William Tells among our contemporaries,

"Either peep at us through a magnifying glass and overshoot the mark, thereby causing a most unwholesome cerebral swelling or, what is more disastrous and frequent, our nearness gives them myopia and they shoot under the mark, fatally wounding our self-confidence."

In the foreword the author modestly refers to his little volume as "a pail of gill" to touch up one or two weather-beaten cornices in the great Temple of Truth."

We hope that he will "pale with guilt" when he reads this criticism of his work. The weather-beaten cornices of Truth need no such gilding. G. C. S.

*Our Father.* By Albert A. David. Morehouse, 1931, pp. 122. \$1.25.

An excellent series of six thoughtful meditations upon God, wherein the Bishop shows that our first need is a conception of God, adequate and worthy, informed and tested by the life of Christ. He then goes on to discuss approaches to Him in prayer and coöperation with Him in His creative work both in the world which He is still making and in our own growth. Hindrances to this growth such as sin and worry and fear are searchingly dealt with in chapter five: while the last chapter deals with worship and especially with the Eucharist.

"It is vain," says the Bishop, "to enquire into the mode by which the divine strength and life become in the Sacrament available for us. Let it suffice that Christ made it possible by the Act in which He gave His Body to be broken and His life to be spent, that both might be so distributed, that He bade us not only to recall that act by inward remembrance, but also to represent it in an outward and

dramatic form, surrounded, if we will, by all that reverent art can bring to the expression, that what happens when we do so is not a miracle but a mystery, enshrining the supreme fact that the Creator of the Universe and Father of all life in it, wills to share His life with His children and offers them the means by which they can receive it." G. C. S.

*God's Plan.* By Michael Furse. Morehouse, 1931, pp. 168. \$1.75.

Bishop Furse makes no claim to be either scholar or saint. He is a big honest blunt fellow who writes as he speaks in a brisk straight away style which anybody can understand. This book is the outcome of a week-end conference with Boy Scout leaders which revealed the need of a brief book which might face and answer in a direct fashion such questions as, What is God like? What is man meant by Him to be? What is our duty to Him? And how can we do it?

Too many people assume that while other phases of life require technical knowledge and equipment,—anybody is competent to teach the Christian religion, as I heard somebody once say,—“Standing on his head, with his left hand,”—and that without any special study or indeed without necessarily himself believing in the faith that he is professing to teach. Bishop Furse doesn't believe that, so here is a book primarily written for Scout leaders, but available for all teachers of youth.

The book is simple, very simple. The short chapters on God, man, the world, sin, the Cross, Prayer, worship, etc., are full of pithy good sense; e.g. in speaking of preparation for receiving Holy Communion, the Bishop maintains that “the only test of worthiness to receive that I have ever been able to discover is that of being a good tryer.” Again, on giving—“the best plan I know is this: The sum set aside for the Church should be divided into two portions: the first should be spent on paying our personal share of the cost of what we get for ourselves; the second should be *given* in order that others may get.” G. C. S.

*Meeting the Challenge of Modern Doubt.* By James Gordon Gilkey. Macmillan, 1931, pp. xi + 249. \$2.00.

The challenge is met by the message of liberal Protestantism, “a message which is unaffected by many modern doubts for the reason that it has abandoned those claims on which modern skepticism could make and was making a fatal attack” (188). Among the things abandoned are the Trinity, the Incarnation, and the Atonement. Among the claims still asserted are that the universe has for its cause a “living, loving God,” that men are valuable and so immortal, and that a social, altruistic ethic such as Jesus taught is the true ethic for all time. The task of modern Christianity is “to find a new foundation for its faith” (18), “to find a new source of authority in religion, and then move the vast structure of Christian faith and practice from the old foundation to the new” (29). Not much of the vast structure is so moved. Why should it be? Why not simply see what the new authority says, rather than impose some chosen conclusions upon it? Provisionally the author accepts as such new authority the “findings of intelligence based on the evidence of experience” (37), and ascertains, e.g., the Infinite Mind and the love of God by the old “way of causality,” on which “natural religion” has relied from time immemorial. And so he gets thus far. But his phrase,

"the findings of intelligence based on the evidence of experience," is just what dogmatic theology, with all its mysteries, purports to be. The difference seems to lie in what is recognized as "experience"; but on this the author does not discriminate. The book is a robust popular apologetic for a social-ethical theism.

M. B. S.

*Courage, Truth, Purity.* By R. H. Charles. Oxford: Basil Blackwell, 1931, pp. xxv + 212. 6/-.

This is a collection of the late Dr. Charles's sermons, preached in Westminster Abbey, and prepared by him for publication; but it was not published until after his death on January 30, 1931.

The Archdeacon of Armagh, Dr. D'Arcy, has contributed a memoir to the volume which will be welcomed by many who never knew Canon Charles, but are indebted to his books and researches in the field of Jewish Apocalyptic.

The sermons are simple, direct, and spiritual in their outlook; and deeply concerned with the religious life as distinguished from theology or ecclesiasticism. They are filled with penetrating insight into the ways of the spirit in man. One wishes he could hear—or preach—sermons like these every Sunday.

#### Miscellaneous

*Essentials.* By P. Carnegie Simpson. New York: Richard R. Smith, 1930, pp. 251. \$1.50.

A book on such essentials as Love, Life, Work, Morality, God in which the author states his convictions shortly, simply and sincerely. It is intended for those who are not very young, not very orthodox and—sensible. Such people will profit by reading it. A. H. F.

*Charity; or The Practice of Neighborliness.* A Translation from the Latin by William Wunsch of Emanuel Swedenborg's "De Charitate." Philadelphia: Lippincott, 1931, pp. 120.

This little book contains a translation of Swedenborg's manuscript together with an introduction and a glossary.

*Five Hundred Questions and Answers in Religion.* By John S. Lytell. Milwaukee: Morehouse, 1931, pp. 84, 40 cents.

A kind of "Longer Catechism," the same difficulty accompanies this as every other catechetical method of instruction—the brief, compact statements given in the answers are so brief, and so concrete, that much of value is omitted.

*Poems and Plays.* By Elizabeth Wordsworth. New York: Oxford University Press, 1931, pp. viii + 114. \$1.75.

This is a collection of poems by a talented English poetess, written at intervals during the past fifty years. There is one, for instance, on "Queen Victoria's First Jubilee," and there is one addressed to "Robert Hugh Benson, Aged Eighteen Months." A good idea of her style and thought is obtained from a stanza of the first-mentioned poem:



"What can be like thee, England? Fairer sure  
 Are many lands; more grand, more rich, more gay,  
 But thou dost train thy children to endure,  
 And—like thrice-tempered steel  
 That frequent fires anneal,  
 To flash in festival or fight in fray."

*The Master's Secret of Power.* By Van Rensselaer Gibson. Published by the author, New York, 1931, pp. 76.

The sub-title describes this book as modern studies in the secret principles underlying the Gospel miracles of healing, in the light of advanced scientific and psychological thought, supplemented with exercises and affirmations for practical application. The book has been chosen by the Society of the Nazarene for study; it emphasizes the importance of spiritual factors in Christ's dealing with disease.

D. A. MCG.

*Wise Men Worship.* Ed. by Mabel Hill. New York: Dutton, 1931, pp. xvii + 134. \$1.00.

This is a compilation of excerpts from scientists, philosophers, and professional men concerning science and religion; and has a preface by Professor William Lyon Phelps.

In effect it is a splendid tract, or really collection of tracts, which will undoubtedly be very useful for circulation among students and others who are troubled by the alleged conflict between science and faith. The excerpts are taken from already published books or articles, and it is a great convenience to have these crucial passages all within the covers of one volume.

*Mothers of Famous Men.* By Archer Wallace. N. Y.: Richard Smith, 1931, pp. 105. \$1.00.

A pleasant little book profitable reading for well-disposed boys and girls. Mature people can dispense with it. The women treated, chosen more or less at random, range from St. Monica to the slave mother of Booker T. Washington and certainly include a number of fine and varied types. V. D. S.

*Altar Panels: Twenty Episodes in the Life of Christ.* By Jay G. Sigmund. Milwaukee: Morehouse, 1931, pp. 23. 60 cents.

Simple poems inspired by a fancy not always guided by knowledge; for example,

"Simon Peter; weary and cursing,  
 Loosed his boat on a chartless sea;  
 Shorn of dreams, he could only sight  
 The foaming breakers; the threat of night."

*Darkness and Light.* By Wallace Edmonds Conkling. Morehouse, 1931. \$1.00.

Simple meditations, some of which include free translations from the libretto of the Oberammergau Passion Play. V. D. S.

*Portrait of a Carpenter.* By Winifred Kirkland. New York: Scribner, 1931, pp. 249. \$2.00.

Charming "guesswork," to use the author's own word, about Jesus' childhood and youth, and their influence on his development and later on his message.

Large use is made of current psychological theories. The book is representative of the literature which bears witness to the fascination of the gospels and their chief figure, but hardly satisfies the demands of the trained historical student.

N. B. N.

### Reference

*Die Religion in Geschichte und Gegenwart.* Ed. by Hermann Gunkel and Leopold Zscharnack. Tübingen: Mohr, 1931, Lieferungen 100-109; price each, M. 1.80.

The new edition of this famous and invaluable encyclopedia has now reached the article "Vergeltung," which is toward the end of Volume V (column 1536). Every theological library of any size must have this set upon its shelves. It represents a complete rewriting of the first edition, which itself provided a vast storehouse of information and guidance, both bibliographical and other; and it is right up to date. Canon Streeter is described, for instance, as "one of the most independent and original spirits of the English Church," and a fair account of his widespread field of interest is given. The long articles, such, for instance, as "Taufe," put one in touch at once with current discussions and relevant literature.

The new projected encyclopedia of theology, which we understand is now in progress in England, ought to take full account of this German work; certainly the labors of its editors and authors will be vastly lightened if this is done. There is nothing like the new *RGK* for a survey of contemporary theological research and thinking in Germany—or, in fact, in the whole contemporary world.

*Handbuch für Das Kirchliche Amt: Ergänzungsheft.* Ed. by Martin Schian. Leipzig: Hinrichs, 1931, pp. 64. M. 4.

A very useful supplement to the excellent handbook published recently by Messrs. Hinrichs, covering literature and data which have appeared since the completion of the work.

*The Living Church Annual.* The Year Book of the Episcopal Church, 1932. Milwaukee: Morehouse, 1931, pp. xl + Pl. A-E + 674. \$1.85.

The indispensable book of reference for study and sacristy. In addition to the calendar of lessons, which is beautifully printed, the clergy-list and the information about dioceses and missionary districts and their officers, the compact 'Annual Cyclopaedia of the Church' (Oct. 1, 1930-Oct. 1, 1931) gives in convenient form a survey of the activities of the Episcopal Church during the year past. Since it was a 'Convention year,' the information is specially useful and desirable.

One may study with particular interest the table on pp. 501-510, where is shown the steady growth of the Episcopal Church since 1830. During the century ending with the 1930 census, the Church grew numerically from a ratio of 1 to 416 of the national population, in 1830, to a figure of 1 to 97.9 of the population in 1930. (A change in the methods of reporting accounts for the apparent slump from 1900-1920; but it is to be noted that the ratio in 1920 was 1 : 93.3. Though we gained 157,332 in membership during this decade, our *relative* gain was less than it should have been.)